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) CENTS

No Money to Give

"MOTHER, MOTHER," our seven-year-old daughter called from the back door. "Tomorrow we are to take some money to school for the United Fund. It's to help the poor children."

"Fine, you may take some."

"Oh, no, I can't," she wailed. "Remember what you and daddy said last week when we bought the television set? You said we will have to watch our money carefully and not spend any for extras."

AND THAT WAS exactly what we had said, in an effort to teach some necessary lessons about bubble gum and other related products. However, we hadn't expected our teaching to be applied in this way.

It occurred to me that this was a moment for which parents wait—a perf opportunity for an object lesson grow out of a real-life situation. I explai that we must use wisely the money G has given us, and never spend so mu for ourselves that there is nothing for others.

AS ANITA skipped out of the house school next morning, happily clutch her coin, I wondered how many ad never pass a second-grader's point view about money. How many say want to give to church, to missions the United Fund. I intend to be g erous when I can, but just now bought a television set or a new car house, and I must finish my paym first."

—ANNIE LYTLE MILL

The LUTHERAN News Magazine of the United Lutheran Church in Amer

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THIS WEEK in The LUTHERAN

FALSE PROPHETS OF REVIVAL - - - - By Reinhold Niebuhr 12
They induce complacency rather than repentance

FAITH TURNED TRAGEDY INTO BLESSING - By Ralph W. Loew 13
Out of a jungle plane crash came a ministry of healing

SALFORD HAS A FAITHFUL SHEPHERD - By Herbert Stoneley 14
He refused a bishopric to serve the people of a city's slums

BIBLE IS BIG BUSINESS IN HOLLYWOOD - - By Duane Valentry 17
Cecil B. DeMille has searched the Scriptures for his movies

KENTUCKY PASTOR GOES TO GERMANY - By Willie Snow Ethridge 21
A Louisville minister interviews refugees in their homes

PASTOR ACQUIRES "RARE" COPY OF BIBLE - By H. W. Snyder, Jr. 25

CHRISTIAN HOSPITALITY IS NEEDED TODAY - By Amos John Traver 27

EWS

Church in the News - - - - - - - - - - - - - - - 4

World News Notes - - - - - - - - - - - - - - - 10

Washington: Seniority in Congress - - By Robert E. Van Deusen 11

Overseas: Australia - - - - - - - - - By L. W. Loffler 35

News in the Churches:

Caribbean - - - Kenneth Ferguson 36
Ky.-Tenn. - - - R. G. Imhoff 36
Minnesota - - - P. L. Wetzler 38
New Jersey - - - R. I. Shockey 39
Pa.: Allentown - H. W. Snyder, Jr. 40
Pa.: Philadelphia - - C. W. Weber 42
Pa.: Pittsburgh - - L. E. Fackler 43
Pa.: Williamsport - A. W. Lawver 44
Virginia - - - M. F. Mauney 45
Wisconsin - - - - C. A. Puls 46

ATURES

Five Make a Family: Questions - - - - By Margaret A. J. Irvin 28

Personal Problem Clinic - - - - - - - By Earl S. Rudisill 30

Books - - - - - - - - - - - - - - - - - - 31

A Christian Dictionary: "Miracle" - - - - By Philip R. Hoh 33

In Conclusion - - - - - - - - - - - - - - - 50

COVER PICTURE. Sister Edna C. Hill points to plaque in new Christian Education Building of Messiah Church, South Williamsport, Pennsylvania. Building cost $215,000 and was dedicated by Dr. S. White Rhyne of Parish Education Board, and Pastor E. Raymond Shaheen.

THE CHURCH IN THE NEWS

Postpone marriage pact with Spain

U.S. military officials backed up abruptly last week in their plans for giving the Spanish Roman Catholic Church veto power over marriages of Americans in Spain. From U.S. Protestants there were loud protests against the agreement. Secretary of State John Foster Dulles promised that it will not go into effect until it has been carefully studied by the State Department.

A Roman Catholic chaplain in the U.S. Air Force, Lt. Col. Raymond M. Stadta, negotiated the deal requiring American chaplains to enforce Roman Catholic church law regarding marriage. Church law specifies that a Catholic and a non-Catholic marry only when they promise their children will be reared as Catholics.

Thousands of American military and civilian personnel are to be stationed in Spain this year. They will aid in constructing air and naval bases. Ordinarily non-Catholic foreigners wishing to mar Spanish Catholics go to Gibraltar or Ta gier for the ceremony. Such marriag will be out of bounds for American civ ians or military personnel sent to Spa by their government.

Criticism and defense of Spanish pact

From U.S. Protestant liberals—t Universalist Church—and from fund mentalists—the National Association Evangelicals—c a m e equally vigorc criticism of the Spanish marriage pact.

Universalist President Alan F. Saw wired President Eisenhower that the m riage agreement "would abrogate the t ditional religious freedom of Americ citizens." Dr. Henry H. Savage, pr dent of the Association of Evangelic said that "to allow the state church Spain to dictate how and to whom Am ican citizens can be married in Sp would be an affront to true Protestan

SPANISH BAPTISTS WORSHIP IN BARCELONA
There aren't many Protestant churches permitted in Spain

The Washington *Post* had not considered the appointment of a U.S. ambassador to the Vatican as a violation of the American principle of separation of church and state. But objections to the marriage pact with Spain, said The *Post*, seem on much firmer legal ground."

"Why pick on Spain?" asked Roman Catholic Bishop James H. Griffiths in New York City. He said that in France and West Germany, American civil and military personnel are required to be married by a civil ceremony before they may be married in a religious ceremony. In Norway, "Catholics must obtain permission from Lutheran pastors before contracting marriage. But you don't hear complaints about these countries."

U.S. court won't enforce church law

Malcolm and Clara Martin promised, when they were married in 1938, that their children would be brought up Roman Catholic. There was one child, Malcolm, now 14 years old.

The Martins separated in 1949. Malcolm has been attending public school and going to church with his mother, a Christian Scientist. A New York court in 1949 gave the mother custody of the child, but ruled he must be reared in the Roman Catholic faith. On Dec. 31, 1954, the New York Court of Appeals decided by a 5-2 vote that Malcolm may make his own decision as to which church he attends.

Methodists will pray constantly

Non-stop prayer for peace will be said in Methodist churches through 1955. Twenty-four hours of public and private prayer in churches of Nashville, Tennessee, began at 6 P.M. on Dec. 31. Churches in other cities took up the "prayer chain" as Nashville Methodists went off.

From 50,000 to 100,000 individuals in a thousand churches are scheduled to continue the prayer vigil through the year. The crusade is promoted by the Methodist Board of Evangelism.

"Perhaps a movement such as this is the opportunity for which God is waiting," said the Rev. LeRoy Walker. "It may offer an occasion for a transforming break-through into our chaotic world."

New hope for refugees

Scott McLeod, the U.S. State Department's security chief, seemed this month to be due for removal from his position as the chief roadblock in refugee immigration. New York State's industrial commissioner, Edward Corsi, will come to Washington to aid in administering the 1953 law authorizing 214,000 non-quota immigrants to enter the United States by Dec. 31, 1956.

Mr. Corsi will work "in conjunction" with Mr. McLeod, it was stated in Washington, but will be responsible directly to Secretary Dulles. Administration of the refugee law has fumbled and stumbled at so slow a pace that by Dec. 17 visas for only 16,081 immigrants had been issued.

Church agencies such as Lutheran Resettlement Service and the National Catholic Welfare Conference have not been permitted to speed up the immigration by giving blanket assurances of homes and jobs for groups of refugees.

Congressmen are church members

Ninety per cent of U.S. congressmen, going to work this month on Washington's Capitol Hill, claim to be members of some church. Some enroll in Washington congregations. Some continue membership in their home churches. Others are "members" only to the extent of having a church preference.

Methodists outnumber other denominations in the 84th Congress, with 18 in

the Senate and 78 in the House. Ten senators and 69 representatives are listed as Roman Catholic. Baptist total in Congress is 62 . . . Presbyterian 58 . . . Episcopalian 50 . . . Congregationalist 28 . . . Lutheran 21.

Of five senators in the 83rd Congress who were listed as Lutheran, four are in the new Congress. The fifth, Edwin C. Johnson, is now governor of Colorado. Of the 16 Lutherans in the House in 1953-54, 15 were re-elected. Two additional Lutherans, Orvin B. Fjare of Montana and Lester Johnson of Wisconsin, are in the new Congress.

Catholics in public life

Roman Catholics, who number about one-fifth of the U.S. population, have never had their proportionate share of places in Congress. Nearly half of the Methodists and two-thirds of the Baptists in Congress are from the 17 Southern states where these are the predominant churches.

Congregationalists, Episcopalians, and Presbyterians are elected to Congress in larger numbers than their proportion in the American population. Until a generation ago, a majority of Lutherans were isolated from American public life on account of foreign-language background.

Roman Catholics have been upgraded in their social position in America since 1920. Their position "in the mid-twentieth century," said Dr. John J. Kane, "is better, but not so much better, than it was a century ago." Dr. Kane, professor of sociology at the University of Notre Dame, spoke at the meeting of the American Catholic Sociological Society. Most Roman Catholics in the U.S., he said, are in the lower and lower-middle classes in education, occupation, and income. Of Roman Catholics listed in *Who's Who in America,* he said, 29 per cent are priests or members of religious orders, 19.6 per cent are lawyers, 9 per cent educator

POSTAGE STAMP FOR SCHWEITZER
There was world-wide celebration month of the 80th birthday (Jan. 14) Dr. Albert Schweitzer, medical missary in Africa. Americans sent thousa of congratulatory messages and gifts his jungle hospital in Lambarene. principality of Monaco issued four p age stamps honoring the birthday.

There is a notable absence of Ro Catholics among American scient said Dr. Kane. Number of Roman C olic high-school seniors who go to lege is below the American average said, and the number of college g uates who achieve success in indus management and the professions is low average.

Rough treatment for Christiansen

Christian Christiansen of Denr had been in charge of Lutheran W Federation distribution of food and c ing for Arab refugees. He worke Syria until Dr. Edwin Moll left salem on a year's leave of absence, then took over the supervision in Jo in addition to Syria.

An Arab employee of the Federa Hussein Alami, had been discha from his position by Mr. Christians Jerusalem newspaper, *Al Johad,*

orted. In retaliation, the Arab inflicted ich severe injury on Mr. Christiansen iat he had to be flown to Beirut for irgical treatment.

ong trip for Nystrom

A Swedish Lutheran missionary who rved 25 years in China was on his way ack to Peiping this month. The Rev. ustav Nystrom of Stockholm was se-cted as interpreter for the United Nations secretary general, Dag Hammarskjold, in talks with the Chinese about releasing 11 U.S. fliers.

Mr. Nystrom was also an interpreter for the Neutral Nations Supervisory Commission during the prisoner exchange in Korea.

FAMILY PORTRAIT

e new Lutheran bishop of Stockholm, lge Ljungberg, was photographed with family recently when he succeeded hop Manfred Bjoerkquist . . . Another v Swedish bishop, who will probably Goesta Lundstroem, will be named by king for the Strangnas diocese. The ce became vacant when Bishop Helan- was removed. Dean Lundstroem got st votes in an election held last month.

Amish square up with school law

In Ohio, as well as Pennsylvania, Amish parents had been in trouble with the law for not sending their children to high school. Some refuse to let children attend school after age 14 "because the environment might lead them away from the church. We believe farming and housekeeping on the farm to be the best vocations for our children in order to have them follow our way of life and belief," explained John A. Yoder.

In Holmes county there were 150 Amish children out of school. Eight parents were dismissed in juvenile court in late December because they reported that they have leased an unused church and are giving their children ninth-grade instruction themselves.

Pennsylvania's Amish problem may clear up as a new governor, George M. Leader, takes office. He has said he will dismiss the state superintendent of instruction who has insisted on rigid enforcement of the law requiring school attendance to age 17.

An Amish woman in Indiana, Mrs. Melvin Schrock, served a 27-day jail sentence last month for refusal to buy a license for her buggy. A 1953 state law requires plates for horse-drawn vehicles as well as automobiles. Most Amish have secured licenses, but Mrs. Schrock said the requirement violates her religious principles. Rather than pay a $27.95 fine, she spent her time in jail reading the Bible. The Amish are prosperous farmers but ride in buggies because they consider automobiles irreligious.

School strike in Bradfordsville

There may be no school all winter for Protestant children in Bradfordsville, Kentucky. Citizens protested against garbed nuns as teachers in Marion County schools. The county school board closed the local high school, and said Bradfordsville pupils must attend the Lebanon high school 10 miles away.

Parents went on strike in September, keeping 76 high-school pupils out of the Lebanon school, and 275 pupils away from the Bradfordsville elementary school. Teachers come to class each day and have no one to instruct. Each of five local churches provides pickets in front of the school one day each week.

The question of garbed nuns teaching in Kentucky schools is pending in the state court of appeals. A circuit court judge ruled in September that the nuns may teach. There are 84 nun-teachers in public schools in six Kentucky counties.

Niagara Falls next

Restaurants from the Atlantic to the Pacific had welcomed the idea of placing prayer cards on their tables, to aid diners who might like to say a mealtime grace but don't know how.

Strickland's Mountain Inn at Mt. Pocono, Pennsylvania, went further. A four-page folder, 7½ x 10½, was placed in hotel rooms for 2,000 honeymoon couples who come there annually. "The couple that prays together, stays together," said Strickland's.

The folder contains a page of meditation and prayers from 1) a local Roman Catholic priest, 2) a Methodist minister, 3) a Jewish rabbi.

New Lutheran college is planned

A Danish village, with pitch-roofed houses clustered around a church on a hill, gave Architect Eero Saarinen his idea for a new college which the L
theran Church—Missouri Synod plans
establish near Fort Wayne, Indiana.

Besides the idea borrowed from me
eval Denmark, Mr. Saarinen has som
thing new for the college: split-lev
classrooms, with a horseshoe-shap
table in the center surrounded by a
other horseshoe-shaped table on a floo
level two feet higher. The instructor a
about half the class are to sit at the low
level table, and the rest of the cl
around the higher rim.

This was the Saarinen answer to t
question: "What kind of space, equ
ment, and environmental treatment w
enable a group of 30 students and o
teacher to work together most effectiv
in group instruction?"

The college chapel will be the fo
building in the "village pattern," whi
Mr. Saarinen says should provide
tranquil, unified environment into whi
the students could withdraw to find a l
complete and balanced and still relat
to the world outside." To unify the gro
of buildings, the chapel, dormitories,
brary, dining hall, and classrooms v
have pitched roofs, and their ridges v
all run east and west.

When the long side of a building ru
north and south, it will be covered w
a saw-tooth roof with east-west rid
so the composition of the village v
present a "rhythmical series of ste
dark-tiled roofs all angled the same wa
Mr. Saarinen, who designed the cha
and auditorium at Massachusetts In
tute of Technology, described his n
college ideas in the December *Archit
tural Forum.*

United Lutherans discuss college plan

Another Midwestern college may
created by Lutherans if the ULC Syn
of the Northwest continues with pl
for an institution in Wisconsin. The U

Board of Education, which was asked for an advisory opinion at its December meeting, suggested that the Northwest Synod make further efforts to persuade Carthage College to move to northern Illinois or Wisconsin. The Northwest Synod, which now helps support Carthage, would drop plans for a new college if Carthage comes to the Chicago or Milwaukee area, and might be satisfied with an Illinois location as far west as Rockford.

Prospects of moving Carthage are slim because of the heavy loss which would be suffered on the investment in buildings.

Wisconsin, with nearly 700,000 Lutherans, has two small Lutheran schools, Northwestern College of the Joint Wisconsin Synod and a Missouri Synod junior college in Milwaukee.

"In these days," the Board of Education told the Northwest Synod, "a college needs a supporting constituency of 100,000 confirmed members who are willing to contribute some $100,000 annually toward current expenses. If the school is well endowed, the annual grant can be reduced." Northwest Synod membership in Wisconsin is approximately 75,000.

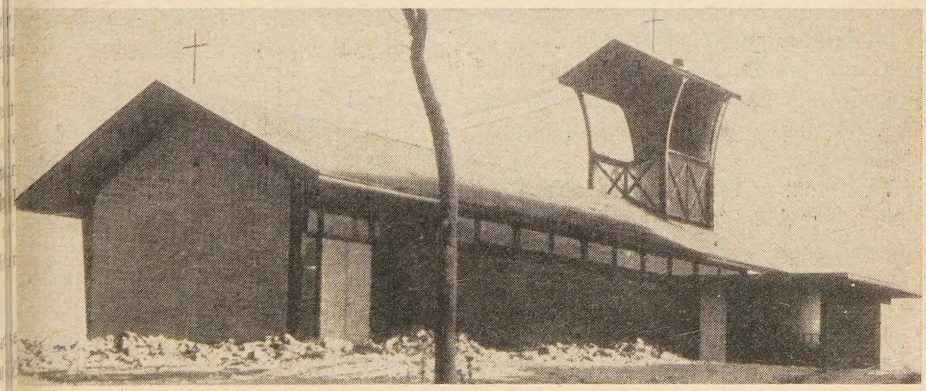
Bibles will go east of Iron Curtain

Depending on how much money is given to the American Bible Society this year, the shipment of Bibles to Communist countries will increase in 1955. East Germany got 150 tons of paper for printing Bibles in 1954, the Rev. Laton E. Holmgren reported at the society's annual meeting. Enough paper for 30,000 Bibles was sent to Hungary.

Bibles can't be shipped into China, but there are 20 million Chinese in Southeast Asia. A Lutheran clergyman, the Rev. Ralph Mortensen, has been sent to the Orient to figure ways of distributing Bibles to the Chinese outside China.

In the United States the Bible Society distributed nearly 10 volumes of Scripture in 81 languages last year. Most of them were sold (at far below cost) but 1,301,145 volumes were supplied free to military chaplains. The Bible in Braille is printed in 20 volumes and costs $60, but is sold to the blind at 25 cents a volume.

Estimated budget for the Society's work in 1955 is $3,544,000. Contributions are expected to total $2,744,000, and income from sales will be about $800,000.



NEW CHURCH IN ILLINOIS

St. Michael's Episcopal Church in Barrington broke architectural traditions. Glassed-area on roof gives natural light for black-marble altar. Windows are under eaves.

World News Notes

Germans travel both ways

Floodtide of Germans escaping westward from the Red Zone was gradually drying up as 1954 ended. There were 105,000 coming to West Berlin from East Germany during the year—only a third of the number that came in 1953.

In closing months of the year about 8,000 or 9,000 Germans were emigrating from the West Zone into East Germany each month, while 12,000 were coming from east to west. Half of the number entering the East Zone are refugees who have decided to go home. The rest are West Germans who hope to find employment in the east. Although the East Zone is less prosperous than the west, there are good prospects for certain types of labor and for professional men.

Migration between the two parts of Germany is settling down to the normal pattern of population drift which prevails in other countries.

Fewer divorces

Reckless marriages of Americans during the war years had eroded swiftly in the months after the war. In the U.S. in 1946 there were 610,000 divorces, more than a quarter of the number of marriages (1,611,000). Since then the divorce rate has dropped steadily, and by 1954 was 40 per cent down from the 1946 crest.

There were fewer marriages in 1954 than in previous years since the war, reflecting the shortage of young people in the American population—a consequence of the low birthrate in the 30s. But the 1954 birthrate was still high. More babies were born in the U.S. than ever before.

Death rate in the U.S. population dropped sharply, to 9.2 per 1,000 population, cut almost in half in 50 years.

Finland turns eastward

Finns are as anti-Communist as the can afford to be, living within easy reac of the Russians. But year by year th Russians draw them closer into trade an cultural relations. Wood pulp and lum ber, formerly Finland's chief exports Western nations, are now too high-pric to attract Western buyers. But Russ offers a steady market for Finland's shi yards and metal industry.

To cut down trade with Russia wou produce serious unemployment in Fi land. Last month Russia granted Fi land a $10 million loan, the second rece grant to strengthen the Finnish econom

Learning Hebrew

The ancient language of the Hebre had been born again in the new state Israel. At least half of the natio 1,600,000 inhabitants have arrived immigrants in the last six years, fro scores of countries and speaking ma languages.

Ten thousand volunteer teachers going to teach 1,000 Hebrew words 150,000 immigrants this year. Eventua they expect all residents of Israel to the language of their ancestors.

Banned in Spain

With skill and courage The New Yo *Times*' correspondent in Madrid, Cam M. Cianferro, gathered all the news th fit to print. Some of it doesn't ple the Franco dictatorship.

Twenty issues of The *Times* w banned in Spain in 1954, three of th in the week of Dec. 19. The *Times* printed the details regarding Franc plan for preparing 16-year-old Pri Juan Carlos to become king of Sp when Franco gives up his job.

SENIORITY IN CONGRESS

THE SHIFT OF PARTY CONTROL in Congress and the change in committee chairmanships bring into focus the emphasis placed on seniority. The member of the majority party who has served continuously on a committee for the longest time becomes its chairman.

There is no Senate rule which requires this. But the unwritten tradition is so rigid that no serious effort to change it has ever made headway. Legislative preferment of all kinds—patronage, better office accommodations, influence in the party, and eventually, committee chairmanship—are based on the magic rule of seniority.

One of the bizarre results of this system is the effort to beat competitors to the draw. Most newly elected members of Congress took office on Jan. 3, with equal seniority. But Senator Carl Curtis got a few days ahead of the rush by the resignation of his predecessor, Mrs. Hazel Abel, on Dec. 31. An even longer lead came to "write-in" Senator J. Strom Thurmond by the resignation of Senator Charles E. Daniel on Dec. 23 and the appointment of Thurmond by Governor Byrnes to fill out 1954!

Edge makes a difference

A slight edge such as this sometimes means an appointment to a preferred committee. When aspirants to a committee post have equal seniority, other factors are taken into account, such as previous House or Senate service or experience as a state governor. In 1940, a tie between the late Senators Frederick Van Nuys and Pat McCarran for chairmanship of the Judiciary Committee was broken by determining that Indiana came into the union before Nevada.

Results almost as strange in the opposite direction come from interrupted tenure. A former senator returning after an interim period, has to "go to the foot of the class" in committee rank. Thus former Vice President Alben Barkley, returning to the Senate as a veteran, will probably be given choice of committees on which to serve. So will Joseph O'Mahoney of Wyoming, returning to the Senate after a two-year absence. But they will rank with the freshmen in seniority.

Implications

The most basic effect the seniority system has on the direction of events is a built-in conservatism in the control of Congress. While long service does not necessarily mean old age, and neither is synonymous with conservatism, the three often go together. The states which are consistently Democratic or consistently Republican, where the same men are returned election after election, are often the same states which cling to the past.

The net result has not been altogether bad. There is a certain stability which comes from keeping the old until the new has proven itself. But in the fast-moving events of today, there ought to be enough flexibility to permit the rapid emergence of new ideas and new personalities. Men should be able to rise to positions of responsibility on the basis of proven worth. Long service should be one of the factors on which choice of leaders is based. But it should not be the sole criterion.

Twentieth-century problems need twentieth-century solutions. If the seniority system in Congress limits its effectiveness in meeting the challenge of a world in crisis, it should be marked as expendable. —ROBERT E. VAN DEUSEN

Religious revival in U.S. offers sounding board for new false prophets

By REINHOLD NIEBUHR

EVERYONE KNOWS that interest in religion is increasing markedly in the United States. But Prof. William Miller of Smith College has subjected the religious revival to shrewd scrutiny in two perceptive articles, appearing in *The Reporter* and *The Pulpit* magazines.

It is Miller's thesis that both in Washington and as interpreted by some of the nation's most popular preachers, this religious revival has little to do with the Christian faith. What is sought after is "faith in faith" or the "faith in oneself" which is implied in "positive thinking." Politicians have a vague sense that faith in faith is necessary to keep the nation sane in a tragic era. Some of the popular preachers frankly commend religion as a way to worldly success in every kind of pursuit.

THERE IS NOTHING in this religion of biblical faith, of man's encounter with a just and merciful God, of the judgment which he feels upon himself in such an encounter, of the forgiveness and new life which is available to those who "truly repent."

Nor is there anything which might have a sobering influence upon a nation as great, as powerful, and as fortunate as the United States, which is tempted to pride and arrogance.

There is no suggestion in this religiosity that religion as religion, without the Gospel, is not necessarily virtuous. It may be very idolatrous, as "natural" religion usually is. That is to say, it involved in self-worship rather than the worship of God. It does not ev have the prophetic demand of Mica "To do justly, love mercy and wa humbly with thy God."

THE DISTURBING FACT is that this r ligiosity is not, as in the past, propagat by the fringe groups which are wont meet in hotel ballrooms. It is prop gated either by Christian politicians by well-known Christian preachers w are honored as "leaders" in the Christi church.

Mr. Miller cites only the most glari instances. But these remind all of us w are Christians that it is easy to corru the Christian Gospel, until the judgm which must precede mercy is eliminat from the Gospel message, and co placency rather than repentance becom the fruit of religiosity.

We need to reclaim not only the G pel message but the prophetic content the Old Testament. The prophet Je miah had some hard things to say abo the "false prophets." What was the c terion of the falsity? How do we kn if a prophet is from God?

The criterion of falsity was that "Th spoke after the imagination of their c hearts and not the Word of the Lor and they "said to those who still desp thee, ye shall have assured peace in t place." In short, they induced co placency, rather than repentance.

Faith Turned Tragedy Into Blessing

By RALPH W. LOEW

When a "big bird" fell in an African jungle, it led a grief-stricken American widow to a life of service

THE NATIVES came running through the bush country to the Mission Station at Sanoyea in Liberia. They were terrified and they came shouting, "Big bird fall."

Hurriedly, the missionary went with them. Through his report, word was flashed around the world on that early morning in June 1951 of the crash of an airliner in the interior of Liberia. Winging its way to Dakar, something happened. Just what, no one will ever know, for there were no survivors. The natives and the missionary brought back to the station the few pitiful possessions which remained. With reverence they cared for the bodies and word was sent out over the mission radio system giving the details.

IN THE UNITED STATES that word brought sadness to many—among them, the wife of the pilot. She knew the meaning of tragedy and the awful silence of sudden grief. After the numbness had worn off and the events of those tragic days were written into history, she began to think through the meaning of that tragedy for her life. What should she do? Before long, she had sent a letter to the families of all of those who had died in the crash. She suggested that they might to erect a memorial over in that lush country, something which would minister to the wonderful people who had come running with the message of the falling of the big bird. Responses began to pour in and after a while a significant sum was sent to the Board of Foreign Missions of the United Lutheran Church with the suggested directive that a clinic or dispensary be built in Liberia.

Within a few months that memorial will open for its daily ministry. Natives will come to secure medicinal supplies, and once more mankind will have its heart warmed by the knowledge that grief can be transformed into dedication, loneliness into companionship, tragedy into service.

Meanwhile, this same widow and mother is preparing herself for a life of Christian witness. In Africa—or somewhere else—she's going to share her faith and her life. Where or how, she does not know. She does know that her life is not going to be submerged and embittered because of tragedy.

SUDDEN GRIEF is not a new problem for our world. The first adventurers away from their caves in search of food knew the terror of the night, the possibility of death. We have contrived to extend the span of man's years by a score or more, yet we have not been able to take from man this danger of sudden grief. The highway, the airlanes, the rails, the sea, the commerce of the day, the casual happenings of the home, all hold the possibilities of tragedy. There is no withdrawal, no chance to ward it off, no place to really hide. Nor can we ever wrap ourselves about with a kind of asbestos to shut out the heats of the world.

During the war, there were stories of men who were spared because a bullet had lodged in a New Testament they were carrying. There was the mother in England who had her son wear a mesh coat of mail, a relic of the past, in the hopes that it would protect him amid the terrors of the present. In such ways do we try to protect ourselves.

All of these are interesting but they are not the answer. Kierkegaard, the Danish philosopher, once wrote, "To venture causes anxiety, but not to venture is to lose one's self. And to venture in the highest sense is precisely to become conscious of one's self."

IT IS THIS ADVENTURE of faith, this willing living-through the moment of grief and coming out with new depths of understanding, new outreaches of faith, new strength for the morrow which is significant. The psalmist wrote, "Ye though I walk through the valley of th shadow, I will fear no evil." There w no living in it, taking up residence death. It was a walking through. It w staring it in the face, not running, n dodging, not pretending that it was there. Seeing the valley and the shadc and the meaning of it all, and then walk through.

We see this courageous attitude fro day to day in strange, unnoticed place That's why our hearts are warmed. I a long way, culturally and geographical from Liberia to the United States, yet symbol has grown out of the ashes of wrecked "big bird" which binds peopl together. It is this ability to rise abo tragedy that gives hope and heart to o world. This is what a very real faith c do with a very real tragedy.

SALFORD HAS A FAITHFUL SHEPHERD

By HERBERT STONELEY

Three times Peter Green turned down offers of a bishopr to serve the people who need him in a crowded city slu

MAYBE YOU HAVE never heard of the city called Salford. It is a sister city of Manchester, England. They are side by side, though Salford often passes as the worst part of Manchester, something the city is not proud of. It has a population of over 223,000. But if you know little of Salford, you will know less about Peter Green.

In most of the countries of the British Commonwealth, Peter Green is almost a legendary figure. At the age of 83, he still lives in the midst of squalor, housed in a tiny room, surrounded by smoke and grime, the recipient of everybody's troubles. Peter Green, however, gives his recipe for long life the fact that has lived for others, that his life has be given for his people, and that in this w he has forgotten himself and his ov ailments.

Actually he is Canon Peter Green Manchester Cathedral in the Anglic Church. He has retired now, but so mu did he love his flock that instead of goi away, he occupies one small room in o of the worst districts of the city. Fro his front door, he steps right out into t smoke and grime of the city—and th is much smoke and much grime.

One of the greatest figures in the English nation some years ago, finding himself in the north, thought to call on Peter Green. The landlady who looked after his wants asked the great man into the house.

"Sit down, sir," she said. "The canon is very busy. He will see you as soon as he can."

So the great man sat, and fumed.

Twenty minutes passed. With many glances at his watch, and annoyed that he was wasting his time, he was about to leave when the door of the canon's study opened. Out popped a small boy, dressed in the most tattered rags the great figure had ever seen. The great one drew aside to let the street urchin pass.

"Goodbye, Canon," called the ragged lad.

"Goodbye, my friend," responded Peter Green. Then turning to the great personage, he asked him to come into the study.

"I thought your landlady said you were very busy—that you had an important caller," half-stormed the great one.

"But indeed I had," came the reply. "That boy was one of my Sunday school lads. He comes from the poorest quarter in Salford . . ."

"But you said he was important!"

"And I repeat that," came the calm answer. "Can you tell me what is more important than trying to give a better outlook to lads like that—lads who will be the population of the future?"

Peter Green has lived his life like that. He could have been a bishop three times. Among the great and beautiful cathedrals of the English Church is Lincoln cathedral. In the English Church, there is the age-old custom that many bishops are nominated by the prime minister. After nomination, they are made bishops by the church. After the end of the first world war, David Lloyd George was prime minister and a national hero. No one could refuse him anything. So he sent for Peter Green, then as now living in the smoky city of Salford.

"I have sent for you," began Lloyd George, "as I have a most important thing to discuss with you."

"Oh," smiled Peter Green, "I did not know that I had anything to do with winning the war."

"You realize that it is my duty to nominate the bishops of some of our cathedrals?"

"That does not interest me," replied Peter Green.

"I am hoping to nominate you for the cathedral of Lincoln. You will become bishop of Lincoln."

"I am still not interested, sir," came the reply. "I have my flock at Salford . . ." and with a smile, "I know my sheep and am known of mine." So he did not become the bishop of Lincoln. Instead he continued to live among the smoke and grime, in the crowded slums.

Ramsey Macdonald became prime minister of England, and Peter Green knew that there was a vacancy for the bishop of Birmingham. An invitation came to him to lunch with the prime minister at the noted address on Downing Street. After lunch, the prime minister turned to his visitor.

"Are you happy in Salford?" he asked.

"Why should I not be, with so many friends to look after me and be looked after?"

"I suppose you know there is a vacancy at Birmingham?"

"Indeed I do, but if you intend to offer me the bishopric of Birmingham I am not in the least interested. But thanks for the lunch!" And that was the end of that.

Dr. Temple, one of the greatest men

in the English Church, wrote Peter Green to say that he would gladly nominate him for the post of Bishop of Blackburn, assuming that since this was in Lancaster it might tempt the canon. The canon did reply to the letter. Dr. Temple often spoke about it with great glee, for all Peter Green had said in his reply was one word—no.

BECAUSE HE HAS LOVED his flock, Peter Green is loved in return. If he is ill, the whole city seems out of sorts. When he is gay, which means that the canon is well, the whole city is delighted. Peter Green could be stern with sinners—and he had many to deal with in his parish life. He could be a stern judge. Once, during an epidemic of lead stealing from the roof of his church, he faced the offenders.

"We did not know it was your church, sir," excused the leader.

"So that makes a difference?"

"We did not know . . ."

"But you do know now . . . I hope God will have mercy on you for your sin. An now, get out of my sight . . . though shall be glad to see you again when yc have repented of your sin!"

Many honors have come to Pet Green in his long ministry. They incluc university degrees, awards from the go ernment, appointments as preacher at th university, a position as honorary cha lain to the king, and the like. He h published more than twenty books, son dealing with social problems, others sermons and devotional material. Stori by the score about his salty humor ar his exploits are told throughout Salfo and in fact throughout all England.

If you asked the folks of Salford wh text fitted him best, they'd say somethir about the good shepherd. He has been faithful leader for them and an outstan ing example throughout the Church England. But the honor that means mc to Peter Green is the devotion of his pe ple. Even though he's officially retire they still call him "Our rector."

IF I POSSESS ONLY MYSELF . . . others do not concern me at all; for they are beyond me and beyond the little world which alone belongs to me and which alone is accessible to me. "Am I my brother's keeper?" I can only be cold towards the others, hate them if they harm me, envy them if they are more fortunate than I am, and look on indifferently if things go ill with them. But if God exists, through whom the cell walls between us are rendered ineffective, then the whole relation between you and me is fundamentally altered . . . We can no longer go on living side by side, coldly, as strangers and without pity. However difficult it may be for us to live peaceably together, as creatures of God we are responsible for one another. We bear one another's burdens. This is the new relation between the I and the Thou, and it is most clearly expressed when we pray together.

—From *Christian Faith and Natural Science* by KARL HEIM (*Harper*)

Bible Is Big Business in Hollywood

By DUANE VALENTRY

Cecil B. DeMille popularized biblical motion pictures and started a trend that has made money for Hollywood

EARLY IN THE roaring twenties a Hollywood director with an excited gleam in his eye first broached the subject of filming the Bible. His associates were aghast at the idea, foreseeing quick ruin for their studio.

"A Bible story! Suicide, Cecil, plain suicide! You'll ruin us!"

But the director was persuasive and *The Ten Commandments* made motion picture history. Far from ruining Paramount, it made millions for that studio. It was the forerunner of a trend that today shows no signs of dying out. Successive Bible pictures produced by Cecil B. DeMille soon put his studio on top of the Hollywood heap.

THE MAN who has been credited with popularizing the Bible in the movies learned its potency as drama as a child. Night after night the small boy would sit on the arm of his father's chair and listen to the colorful chapters read aloud. In his mind's eye he could see the colorful pageantry of the Old and New Testaments pass like a glowing record of man's history. He was captured by a love for the great pages that was to remain with him all his life.

After the successful *The Ten Commandments* DeMille and Paramount held a virtual monopoly for many years on this type of film. Today that monopoly no longer exists with the general increase in Bible reading every studio in Hollywood has hopped on the bandwagon and is planning or has done a "big" picture based on Scripture.

CHURCHWOMAN MEETS PRODUCER
Mrs. Harper Sibley, head of United Council of Church Women, meets Mr. DeMille on a Hollywood movie lot.

With few exceptions, most Bible-based films have exerted powerful pull at the box offices of the land, and today, more than ever, Hollywood direly needs any such magnet to lure reluctant fans from their living room TV screens. *Quo Vadis* and *The Robe* are recent examples of biblical big-money attractions that draw crowds. And *David and Bathsheba* turned a tidy penny recently for 20th Century-Fox. But it is doubtful, big as they are, if any of these films will rival the records held by DeMille's money-makers.

EGYPT MOVED TO AMERICA FOR "THE TEN COMMANDMENTS"

Giant sets on Arizona desert will be dwarfed by those used in remake of the pictur

THE KING OF KINGS, probably the most artful of such shows put together by the veteran movie-maker, has often been dubbed a classic. In all, this story of the Christ has been seen by 700 million people all over the world. Some figures go as high as 900 million, since the film is being shown every day somewhere—often free. It has been popular not only in theaters, but in churches, schools, prisons, hospitals, homes. It has also been used extensively by both the Army and Navy, and often shown on the battlefield itself.

One of the most panned of DeMille's biblical opuses, *Samson and Delilah,* is expected to earn a world gross of seventeen million before it is shelved. This, during a period of extremely poor business for motion pictures generally. But this is nothing new. Back in the days of the crash, *The Sign of the Cross* kept DeMille's hard-hit studio in the black.

BECAUSE IT WAS raining in Arizona when Cecil B. journeyed west to make movies for the newly organized company which included Sam Goldwyn and Jesse Lasky, he went on to Hollywood. Without previous experience he set up equipment in an old barn, hired a few actors, and went to work.

"There was one major difficulty," Demille has related. "Film making was controlled by a kind of trust, which resente new companies. Our company had working capital of only $20,000, we ha paid $10,000 for the play we wanted t do—$1,000 down—and it took ever cent to finish the picture."

Realizing that everything the compan owned was tied up in the fragile celluloi DeMille attempted to have the film in sured, and was laughed out of every in surance office and bank in California.

"If you were connected with movie in 1913 you were not even allowed t put what funds you had on deposit, muc less borrow any money or insure you films," DeMille recalls. "We did ou banking at Hall's Grocery on Hollywoo Boulevard. It was not until A. P. Gia ninni saw the growing possibilities tha the present system of a bank-supporte industry was born."

DEMILLE WAS MADE vice president o the Commercial National Bank of Lo Angeles to advise on small loans to pro ducers who seemed to be a good risk Gianinni bought out this bank and muc to his surprise DeMille woke up on morning to find himself a vice presider of the Bank of America and chairman o the Motion Picture Loan Committee During the ten years of his chairmanship not a penny was lost of the millions th bank loaned at his advice.

With the credit of the industry on the upgrade, Cecil B. was pioneering in other directions as well. Tired of the obvious lighting of early movies he experimentally trained a spotlight on one side of an actor's face, leaving the other in shadow. When the picture was shipped to New York, he received a frantic wire.

"Cecil, you have ruined us. You have only lit half of this man's face and the exhibitors will only pay half price."

Thinking quickly, the film pioneer wired back: "If you and exhibitors don't know Rembrandt lighting when you see it, it's not my fault."

For "Rembrandt lighting" the exhibitors were willing to pay twice as much, as it turned out, and movies have been lighted artistically ever since. DeMille was also the first director to use actual sets rather than painted backdrops, and to devise the camera boom for greater facility of movement. In *The Ten Commandments* he also experimented with color for a chariot-racing sequence that took the movie world by storm.

During the filming of this picture the director with big ideas was summarily fired when he spent one million dollars during the first two weeks of shooting. His associates were aghast at his extravagance, but it was a pair of horses that proved the last straw.

DeMille had obtained a pair of magnificent black shining stallions to draw Pharaoh's chariot for the sum of $5,000. Waving the invoice, an enraged executive rushed into his office.

"You have already spent one million dollars on the picture and it's only half finished. Your contract is cancelled! You're through!" he shouted.

Nothing daunted, DeMille went out and raised a million dollars on his own in twenty-four hours, and placed the check on the desk of the executive who had fired him.

Scene from "David and Bathsheba"
Replicas of biblical scenes are made faithfully and expensively

"There's your money," he said. "The picture is mine."

Confronted with this tangible evidence of the director's belief in the picture, the check was refused. DeMille went back to work and finished the job at an added cost of $400,000.

The Ten Commandments evolved into one of the big money-makers of all time. In New York alone it was shown continuously from 1923 to 1925, and held the record as Paramount Studio's top grossing film for twenty years.

SHOWMANSHIP has played a major part in the DeMille saga. Believing story to be all-important, the producer hired unknowns and through the magic of his movies they emerged stars. Gloria Swanson, earning twenty dollars a week as a bathing beauty, was hired by him for seventy-five and starred in *Male and Female*. Blanche Sweet, Victor Moore, Geraldine Farrar, Fannie Ward, Wally Reid, Thomas Meighan, Mae Murray and Elliot Dexter were other names glorified by the master showman. But his films based on Scripture were to earn him his most lasting fame and success.

"Father probably influenced me most," DeMille has said. "He studied for the ministry but became a playwright instead, carrying his message of Christianity through the theater."

The combination of sex and heavy drama, the expert use of sure-fire movie cliches and the overall bigness of his canvas has stamped the DeMille product from the beginning. There have been a few failures like the colossal dud titled *The Unconquered*, but through the years from *The Plainsman* to *The Greatest Show On Earth*, the veteran producer has continuously been a name in films to con tend with. His own company, DeMill Productions, has prospered as have th studios with which he has been asso ciated. His current remake of *The Te Commandments* for the present genera tion promises to outdo them all.

DEPRESSED BY THE poverty of h youth, and the memory of the large ti wash tub in which he and his brothe would be submerged each Saturday nigh in the little house in Echo Lake, New Je sey, DeMille symbolized wealth an glamour in his early plays and picture by glistening, spotless bathrooms. In late pictures he began to imaginatively crea bathrooms of glass and tile . . . and th plumbing manufacturers kept pace.

Although his name has done so muc to build up the glitter and glamour Hollywood, DeMille himself has r mained aloof from the town's gaudi side. He is still married today to th New England sweetheart he wed in 190 more than fifty years ago.

Long known for his outspoken stan against communism, Cecil B. DeMi was recently appointed by the State D partment to serve as special co-ordinat between the government and the film i dustry, in a federal plan to enlist moti pictures in a fight against world co munism. His job: to persuade all t studios to make only the kind of film th will help America win the war of ide

But if there is a man in the count who can do a job of impossible propo tions, movie-wise, it is DeMille. Th said he was headed for economic r when he filmed the Bible, but instead proved the Good Book could be the b gest business of all.

IT IS FAR MORE sensible to live a little as you go along instead of working yourself to death trying to get ready to live.

Kentucky Pastor Goes to Germany

By WILLIE SNOW ETHRIDGE

Pastor Roger Imhoff spent three months overseas to talk with hundreds of refugees who would like to come to America

I DIDN'T TRAVEL all the way to Germany to see Pastor Roger Imhoff of the Fenner Memorial Lutheran Church in Louisville, but if I had, the look that I had of him here in Germany one afternoon would have been worth it.

There he sat in the cold, almost bare house of a family of seven refugees, singing happily in English, "A Mighty Fortress Is Our Lord," while the father of the family strummed a mandolin; the oldest son, a guitar; and the mother with a very fine, contralto voice lilted it in German.

The rendition was not a planned part of the afternoon; it was absolutely spontaneous. The father had said, when questioned about his work, that he was a cabinetmaker, and to back his words he brought out the mandolin and the guitar which he had fashioned from scraps.

"You play them?" asked Pastor Imhoff in his recently acquired and very limited German.

"Yah." And the father, taking the mandolin for himself and handing the guitar to his first-born, seated himself and began to play and the mother immediately began to sing without any self-consciousness whatever.

THE TUNE sounded familiar, but Mr. Imhoff couldn't place it. Intently he listened, with his head cocked to one side. "I think it must be," he finally whispered to me, "'I Was Glad When They Said Unto Me, "Let Us Go Into the House of the Lord."'"

Abruptly, when the song ended, the woman flashed us a wide, triumphant smile, revealing several handsome, gold teeth, then hurried to an adjoining room to return with two hymnbooks—in German.

Now Mr. Imhoff and the family were all set for a real song-fest. "A Mighty Fortress Is Our Lord" was the first hymn. Then came "Now Thank We All Our Lord"; then "Jesus Takes My Hand." Verse after verse they sang, Mr. Imhoff only stopping once to announce proudly to me, "Luther wrote that."

Mr. Imhoff's investigation of the family had fallen completely to pieces. How he would ever get it back on its feet, I didn't see; yet, that was the purpose of this visit.

He had driven a goodly number of miles into the German countryside to the village of Poing, in Bavaria, expressly to interview this family on its background and hope for the future and he had invited me to come along and see how he did it.

Mr. Imhoff is in Munich as one of a team of six Lutheran leaders to try to

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Mrs. Ethridge is the wife of Mark Ethridge, publisher of the Louisville (Kentucky) Courier-Journal, in which this article first appeared.

expedite the movement of DPs from Germany to the United States. Under the Refugee Act passed by Congress in July 1953, 207,000 displaced persons can enter the United States yearly, but so far, the number admitted has been shockingly below this quota. Some say only 11,000 have come. In an effort to increase this flow, the Lutheran World Federation, the World Council of Churches, Catholic Welfare and Charities and the United States Escapee Program have put committees into the field. The team on which the Louisville pastor is serving is the third one that the Lutheran church has sent to Europe.

Mr. Imhoff's job is to interview as many Lutheran refugees as he can possibly reach in order to select those who seem best fitted for life in the States. As there are now 10,000,000 refugees, most of them in West Germany and Austri and only 207,000 a year at best can com to the States, it is obviously of the grea est importance that those are chosen wh will be able to get jobs and hold them.

In fact, one of the requirements of th Refugee Relief Act is that the head o every family which comes must have th assurance in writing of a year's suppo from some person or organization. Als they must have money for passage an this the Lutheran Church gladly loan them. So far, the church has been re paid 97 per cent of the money advance

So, Mr. Imhoff, with the other refuge workers, is trying to find those peop who can be "placed" in his opinion wi employers "back home" and who w make good American citizens. When h finds them he makes out dossiers whic are the same as recommendations.

ENJOYING A HYMN-SING IN A GERMAN HOME

Mr. and Mrs. Oldach are joined by Pastor Imhoff in the chorus of a hymn. Three the children—Gertrude, Renate and Arnold—are seated in front.

TAKING LEAVE OUTSIDE THE OLDACH HOME

Bicycles are a prized possession of the family and are used for five-mile trip to church

HE MAKES OUT DOSSIERS for only three types of people:

1. People who have close relatives in the United States who want them but cannot give an assurance because of their own insecure situation.

2. Persons who are willing and able to do physical work, but who have little or no opportunity to do this in their country of asylum.

3. Persons who have skilled trades or professions and have no possibility of carrying them on in their country of asylum.

Mr. Imhoff is also urged by the Lutheran Refugee Service, in making out the dossiers, to keep in mind many matters, such as:

The emphasis in resettlement is on assisting family units.

All adults must be able to read some language in order to qualify under U.S. immigration laws.

No feeble-minded or mongoloid child or adult is admissible under U.S. immigration laws, nor is a person admissible who has suffered from a mental illness or has active tuberculosis.

CHOICE OF LOCATION in the United States should be on the basis of a serious reason, not one such as "near lake or river since he likes to fish." The reason should be explained in the dossier. If there is no serious preference it should be stated that any location is acceptable —his chances of placement are greater if he is not limited.

Also Pastor Imhoff is urged to advise the refugees that life in America requires hard work and that they may need to start very simply, and, if they immigrate, they will have two special obligations: first, to fulfill the requirements of the job they accept and, second, to repay their transportation loans.

If such details had been considered when the first wave of DPs was admitted to the States, there would not be, so Mr. Imhoff argues, so many dis-

gruntled former employers.

In Louisville, for instance, many who have tried refugee help vowed "never again."

Finally, the many pressing duties of an interviewer intruded upon Mr. Imhoff's enjoyment of the hymnal session and he got back to business.

THE FAMILY'S NAME was Oldach; the father was Eugen, the mother Emma, the oldest son Johan; and they were not Polish, but Germans.

"But it says here," argued Mr. Imhoff, pointing to some typewritten facts already gathered for him by a worker in the Munich office of the Lutheran Refugee Service, "that you were born in Poland."

"Yah, in Poland," agreed Eugen.

"Then it was your father who was born in Germany?"

"No. Fader born in Poland."

"Then your mother?"

"No. She born in Poland, too."

"Your grandfader?" The pastor was beginning to sound desperate. "Your grandmier?"

"No. Fader born in Poland."

MR. IMHOFF'S chest heaved up in a great sigh, then he said, "Ah, I believe I understand now. You are Folk German." Then he explained to me, who didn't see, that there are many people who call themselves Germans if any of their ancestors, even three or four generations back, were born in Germany.

The Oldachs—all except Eugen, who was drafted into the Wehrmacht when Hitler marched into Poland—escaped into Germany just ahead of the Russians.

The mother and the three children, who were living then, traveled for eight days in a boxcar, with horses and cows. One child had been killed, playing with a "piece of ammunition" and the two youngest ones, who now make up the family of five, were born in Germany.

When Eugen got out of the army, he found his family near Augsburg where Emma Oldach was supporting herself and the children by washing for the American soldiers. Then they moved to this village on the outskirts of Munich where they live with a goodly number of other refugees on a German-supported farm.

EUGEN HAD BEEN at work when Mr. Imhoff arrived, but Johan had run across the field for him and he had hurried in breathless, his lean, blond face wreathed in smiles and his very bright, intelligent blue eyes twinkling with pleasure.

"Why do you want to go to America?" Mr. Imhoff asked him.

To better himself, he answered. At present he is making 1 mark, 11 pfennig an hour (about 26 cents) and works 1 hours a day in summer and eight hours in winter. Out of those wages, he pays 21 marks ($5.25) a month to the German government for the house, which a small, white stucco one, similar to dozen others in a row.

"Can you do carpentry work?"

He built his house in Poland.

"And have you made other cabinet work things besides the mandolin and guitar?"

"Ah, yah. Come. Come."

WE TOURED the house, peering at bed, a sewing box, an inlaid checkerboard and a wardrobe that he had made.

Then, turning to Eugen, Pastor Imhoff asked: "Can you do other jobs besides cabinet work and carpentry?"

Yah. He could do farm work and for four years before moving on this state operated farm, he had worked in the German forests.

Johan and another brother worked

too; Johan in a blacksmith shop and the brother with the "utilities," learning to be an electrician.

And where did the family go to church? Mr. Imhoff wanted to know. The prompt answer was that they all rode bicycles to a Lutheran church in a village five miles away.

On and on the questions and answers came, Mr. Imhoff carefully making notes. All the information he will put into the dossier he will fill out, for he has already made up his mind to recommend the family.

AND WHEN the dossier is made out it will go to the main European Refugee Service in Stuttgart, Germany, and then that office, if it passes on it favorably, will mail it to one of the state chairmen of the Refugee Service in the United States. (In the case of the Oldachs, the dossier will eventually come to Mr. Imhoff himself, who is the state chairman for Kentucky, for he feels Louisville is the place for them.)

Next, the state chairman will try to "sell" the applicant to an employer, who will give a signed assurance that he will be responsible for the employment of the refugee for one year.

In fact, seven assurances will be signed and two of them will finally make their way back to Germany: one going to the American consul in whose district the refugee lives and one to the nearest office of the Lutheran Refugee Service. The Lutherans have 15 of these offices in Germany.

Then the real screening of the refugee and his family will begin. They will be interviewed by the representatives of four different departments of the United States Government—Intelligence, Public Health, Labor and Immigration, and by the United States consul. These examinations take months—even years.

So, Mr. Imhoff, when he said good-by to the Oldachs at the gate of the small yard, jammed with red cabbages, onions, yellow marigolds and lavender chrysanthemums, that surrounded the little house, could make them no offer of an early entrance into the "Land of the Free and the Home of the Brave." His interview was just one step toward it—maybe.

PASTOR ACQUIRES A "RARE" COPY OF THE BIBLE

By HENRY W. SNYDER, JR.

An error in the binding made the book seem unusual—and maybe that's the way the Bible should always seem

TWO OR THREE weeks ago, our family acquired an "upside-down Bible." Somebody made a mistake in the binding; the cover for the Bible has been put on, literally, upside-down.

We have a group in our church that is handling the sale of Bibles—not for profit, but to encourage more Bible reading. They asked me to send this one back to

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The Rev. Mr. Snyder is pastor of Holy Trinity Church, Bethlehem, Pennsylvania.

the publisher and get a "good" Bible in exchange for it.

At first I was ready to do just that. Then I began to wonder to myself, "Maybe, this is a collector's item. Maybe someday it will be a very rare kind of Bible. Maybe it will even be worth a lot of money." For a moment the idea of acquiring an unknown treasure took strong hold of me.

You see, we have a new young stamp collector in our family. We have learned already that one early American stamp, with the center mistakenly printed upside down, is one of the rarest and most valuable kind of United States stamps in existence. Maybe a different kind of Bible could become a rarity after a number of years.

MY MIND BEGAN to move facetiously in other directions. I said to myself, "If the 'revolution' comes, I'll be allowed to keep my Bible. I'll explain to the revolutionaries I'm only keeping it because it's a very rare edition. All the while, at night, I'll be secretly reading it by candlelight when they aren't looking. Maybe mine will be the only Bible left in civilization. From my Bible we can make copies secretly. And after the long night, when civilization is able to raise its head again, the Bible will spring out of hiding in many different places all over the world. Just because I was able to hold on to this 'very rare' edition of the Bible!"

Well now, let's climb down out of the clouds and admit to ourselves that there isn't anything very rare about this particular copy of the Bible. Anyone can have one like it, just by taking his Bible to a bookbinder and asking him to reverse the cover.

Nevertheless, I bought this "upside-down Bible." Partly because my wife has wanted a copy of the "new" Bible. And I'm very much delighted by her reaction. She doesn't feel cheated because it has an upside-down cover. In several different ways she feels that her new Bible is a real treasure.

PROBABLY ANOTHER reason why I bought it is because I think it's an object lesson; and it has a real moral. If the Bible were very rare, and there were only a few copies of it, we would surely think of it as a real treasure. But because it is so easily available, we take it very much for granted.

It's the same way with our religion. If we had to fight for it, we would treasure it dearly. But because here in America it comes to us so easily, much of the time it seems to mean very little to us. And many of us are quite content to pigeon-hole it completely, until we're good and ready.

There was a time when our ancestors in other parts of the world had to read their Bibles in secret. If they hadn't cherished their faith and held to it tightly in the midst of danger, we might find ourselves completely without any real legacy of faith today.

MAKE NO MISTAKE about it. The Bible is an "upside-down" book, any way you look at it. It has turned the world upside down. That's what they said about the early Christians when they came into a new community. "These men who have turned the world upside down have come here also."

But the Bible isn't going to make an impression on the American twentieth century until we who profess to love the Bible begin again to read it. And in our world the Bible won't really mean very much, in spite of all our love for it, until we actually look for its everlasting truth and earnestly try to use them in the countless relationships of our everyday living.

Christian Hospitality Is Needed Today

By AMOS JOHN TRAVER

"COME RIGHT IN! We have plenty of room, spare beds and enough to eat. We won't make company of you. Come in!"

Old-fashioned, genuine Christian hospitality that has become rarer with the changing times. The parsonages of former days were "open house" seven days —and nights—each week. I recall the parsonage that was located at a railroad junction where we theological students used to change trains on the way to Sunday appointments. Hardly a week passed without "unexpected" guests. Secretaries of boards, traveling pastors with their families, representatives of "causes," book salesmen—almost anybody passing through found a ready welcome at the parsonage.

LIVING CONDITIONS, particularly housing and the high cost of entertaining, have made hospitality more difficult. Living out of cans instead of out of a well-stocked cellar and pantry gives visible evidence of the damage guests make in the family budget. The lady of the house has many more out-of-the-home interests. She cannot afford the time for entertaining. Families eat out more often. Even when welcome guests come, dinner is often provided at a nearby restaurant. Generally no apology is necessary when good friends call up to tell you they are in town and have a room at the hotel. A few years ago it would have been an insult.

"Use hospitality one to another, without grudging." Peter wrote that in his first letter. Paul describes the Christian as "given to hospitality." He ought to know, for he was entertained ungrudgingly, in home after home of his converts. He uses the word hospitality only three times, but the references to the homes where he had been welcomed are found through all the record of his missionary journeys. Was the emphasis due to the times and conditions of his day, or has it present-day meaning?

Hospitality literally means receiving strangers. It is a recognition of the neighbor-tie that binds us to all men. It is a sign of unselfishness, of sharing, of Christian brotherhood. It must be ungrudging or it belies its name. We hesitate to enter the home that shows signs of confusion and upset, as though a stage had been hastily set for the disturbing guest. We feel sorry for the man who is afraid to take a friend home on short notice. We feel welcome where it is evident that our coming has not turned the house upside down and where there is genuine gladness at our visit. Pot-luck with the family is the best sign of welcome.

THERE IS GRACE in Christian hospitality. It is no trade of visit for visit. Jesus warned against inviting those who could return the invitation.

The Guest above all others, who should be welcome, said, "Behold I stand at the door and knock." No stage need be set for Him. No hasty dusting of the corners, no rushing to the delicatessen, no borrowed furniture, no warning to the family about conversation at the table, no show of unaccustomed manners —for this Guest knows. It will do no good to lay the open Bible on the parlor table. It may fool the preacher, but not this Guest. What a change His realized presence would make in our homes!

QUESTIONS

KAREN WAS DOING her homework at the desk in the living-room after Susie and Pete had gone to bed. I was knitting in my favorite low chair across the room.

"Two, four, six, eight," I muttered under my breath. I didn't realize I was counting stitches aloud till Karen looked up and laughed. "Sorry, dear," I apologized, "but this pattern really is more complicated than I thought."

"So is this. I thought it wouldn't be hard to write on 'My Hopes for 1955,' but it is. I'm so mixed up at this point I don't know what I'm trying to say—and Miss Caulfield says that's the most important thing of all."

"Isn't it pretty important to use good grammar and spelling?"

"Oh, sure, but she says it is even more important to have something to say and say it so other people can understand."

"What seems to be the difficulty? Don't you have any hopes or have you too many?"

"Too many. And some of them don't agree."

"You mean you can't have everything?"

"That's right. Unless you want to make it sort of a dream. I could do that, couldn't I? Have somebody fall asleep and dream everything is just perfect?"

"That often is done. But you are the one who is writing it. You know better what your teacher wants than I do."

KAREN LAUGHED. "There you go. You're as bad as the class. They are having an awful time getting used to Miss Caulfield since she took Miss Cline's place. We aren't supposed to do jus what she wants. We are supposed to d what seems like a good job to us our selves. And it's much harder."

GOING ON with my counting, silentl this time, I bent over my knitting, cast ing only a fleeting glance in Karen's d rection. She'd make a very attractiv cover for a magazine sitting there unde the lamp light, chewing now and then o her pencil—a picture of perplexity. wondered how I could help her.

Suddenly she threw down her penci "Well! Why doesn't God do something?

I smiled, trying to keep the shock ou of my face. This time the ten I counte had nothing to do with my knitting. "I'm not sure I know what you mean."

"I mean the things I want in 1955 a just silly to hope for unless God does i And why doesn't he?"

"Maybe I'm stupid, but I'm afra you'll have to explain a little more."

"For me, myself, I just hope for thing to go on as they are—and, of course the will. I'd like to get a better mark geography, but otherwise I've got abo what I want. But there are so man other things I'd like to change and can't even hope to. You know, all th big things."

"Such as?"

"Communism I guess is the most im portant. I'd like all the Communists become good and kind. And I'd like stop thinking about what to do if we g bombed. And I'd like all the homele

hungry people to have homes and food and clothes. And all the sick people to get well. And all the gangsters to reform. And—I guess that's about all."

"Sounds like enough. I don't wonder you say only God can do it."

"So it's silly. I don't know why I took such a dumb topic."

"You know what it sounds like to me? It sounds as though you want heaven to come to earth in 1955."

"I suppose so." Her voice shook a little. Tears of frustration were not far under the surface. "—And I haven't even done my arithmetic, either."

"Why don't you do that next and see whether this other won't straighten itself out in your mind while you work at the arithmetic?" Perhaps I was dodging the issue but I didn't think so. I've often found that if you can't solve a problem head-on you can slide around it and come up with an answer.

As MY NEEDLES clicked along, I was saying a silent prayer for guidance to say the right thing. Karen is constantly surprising me with the grown-upness of her faith. She's had everything the church has to offer—Sunday school, vacation school, weekday school and club program, church camp, Intermediate Luther League, plus prayers at home. So I don't know why I should be so surprised. Religiously she's grown-up beyond her years. So I suppose it is only natural that she should have some grown-up worries and doubts.

That question about why God doesn't do this or that is always coming up in the adult Bible class. I don't get there every Sunday, because I do a lot of substituting in Sunday school, but it seems to me that every time I do sit in on the class, someone brings up the question about why God doesn't do something that seems very important to us.

FUNNY HOW LONG it takes us to realize we don't know everything. Once we decide this is good and that is bad, we wonder why God doesn't just make the good happen. That's what Pastor Ittel said when Mrs. Sardahl brought up about good people and traffic accidents. If God brought the Israelites safely through the Red Sea, why doesn't he bring all good Christians safely through the hazards of modern driving? She wasn't quibbling. She really wanted to know because she had lost a dear friend that way just last week.

You could tell the rest of the class were as concerned as she was from the way they didn't say anything but just sat there as if they were waiting for something mighty important. And you could see some of them were only half-satisfied with his answer. It answered me, though.

HE SAID THAT if God made everything work out happily, we'd be living in an entirely different sort of world from the one God created. And who are we to say that the world we could imagine was better than his? As soon as Adam and Eve began to know good from bad, they thought they knew as much as God. Their children have been doing the same thing ever since.

Then he said the thing that clinched it for me. He said that whatever we might think of the world and the way it is run, this is the world into which God came in the person of Jesus.

There was a lot more to the discussion which kept running through my mind as Karen worked at her arithmetic. But how to say it "so that people will understand," as her teacher wants her to do!

Then I smiled at the question that popped up in my own mind. Why do the children so often come up with these posers when Dan is not here to help explain?

Personal Problem Clinic

Lonely

QUESTION: We have been married a good number of years. Our boys are grown up and out on their own. Years ago I united with my husband's church (Lutheran), but as time passed he lost interest in the church. Now we rarely attend.

On this large farm, we are without any social life. I can hardly have any conversation with Howard without some unpleasantness. With no daughters or sisters—only a nice daughter-in-law—life is bare. My mother never was a companion to me, and Howard has been drifting away from me. We have no close friends—we visit no one and no one comes to see us. My husband used to say we had neither time nor money to have friends. Now we have money, though we live in a rented house, and we could find time if he were willing to plan for it.

I'd like to move to a village, have a little home of our own which I could fix up and enjoy, but Howard says no. I can't ask the help of the pastor for Howard would resent his trying to help.

REPLY: You need help from the outside and some initiative of your own. Try to enlist the help of several men and women who you believe are friendly to you. They could talk tactfully to your husband about some of the nice things in their home life and hint that he too could have them.

Why not parallel this method with a more direct approach? Try to create a pleasant atmosphere for Howard on some special occasion, such as a birthday, an anniversary, or a holiday. Help him into a good mood, give him a modest present, try to have a real good time together, and before it is too late introduce the idea of a happier, more interesting, and more active life for both of you, if possible, based on your church fellowship. That may also help to solve the church problem. Ask your pastor to be as friendly as possible to him, without intervention. Perhaps when Howard is in a good mood you can get him to agree to having a dinner party in your home, or a social evening with a few guests and some light refreshments.

Take the initiative, use your imagination, and don't give up.

Devil

QUESTION: We have very little trouble in dealing with our children as far as our own household is concerned. But two children who play with Roberta are creating a problem. They tell her that if she does anything bad (is naughty) the devil will come and get her. In spite of our efforts to calm her fears, the child is frightened. What can we do?

REPLY: Leave no doubt in the mind of Roberta that you love her. Provide an atmosphere of assurance and sympathetic co-operation, and use no methods of discipline or guidance which would add to her terror. At the same time avoid being possessive or doing for her what she is able to do herself.

Tell the little girl that while she ought to try to be good and avoid doing any naughty thing she need not fear that any evil power will come to "get her." Assure her that God does not permit the devil to do such things to his children. Tell her of God's tender love and concern, as well as that of her father and mother. Remind her that when she has been naughty in the past no devil came to "get her" or punish her.

Tell her it is wrong for anyone to try to scare children into "being good" by telling her such outrageous tales. Put into your family prayers a phrase of this sort: "We are glad, dear Lord, that you are always with us, that you are always helping us, and that you do not let any evil person or thing do us harm."

—EARL S. RUDISILL

No Life without Faith

Guide to Christian Living. By Otto W. Heick. Muhlenberg Press. 229 pages. $3.00.

It is at once a compliment and a criticism to say that this book is too short. It is a compliment because this book by Dr. Heick, who teaches ethics at Waterloo College and at the Lutheran Seminary of Canada, provides an admirable guide that will help many to understand the possibilities and the problems of Christian living. Its greatest strength is at the point where most treatments of this subject are weak, that is, in indicating precisely how the moral life of the believer is an integral part of his faith and can be understood only in relation to it. Dr. Heick's treatment makes it very clear there can be no "Christian living" apart from Christ, no ethics apart from theology.

In the specific application of ethical teaching the author is also helpful. He is a progressive conservative in that he neither condemns something because it is old nor rejects it because it is new. His judgments are those of a well-informed observer of contemporary life. His conclusions will not receive complete acceptance at every point. The very nature of the Christian life, which demands independent and responsible decisions from every man, makes this impossible.

But to say that this book is too brief is also a criticism. Too often the author's conclusions remain unsupported by anything except his simple assertion, not because the author cannot sustain his position but simply because he lacks space to do so. Space restrictions, especially in matters that are so frequently controversial, tend to arouse a certain rebellion at the "arbitrary" and "dogmatic" position that is taken. In the earlier portion of the book in which the theological and ethical presuppositions for conduct are developed there is also occasional obscurity because the treatment is too compressed.

The very fact that this book is so good leads one to regret that it could not have been better.

JOHN SCHMIDT

Columbus, Ohio

Survey of Lutheran Missions

Lutheran World Missions. Edited by Andrew S. Burgess. Augsburg Publishing House. 277 pages. $3.50.

This is a continuance and extension of the kind of survey of Lutheran missions first published in 1926 under the title of *Our Church Abroad*.

In Part I a very brief history is given of the beginnings of Lutheran missions. Part II follows with a succinct account of the work as carried on by ten of the divisions of the Lutheran Church in America. The work of four societies that get their support from Lutherans, though not through the synods themselves, is also briefly sketched. Altogether fifteen units thus carry on missions in at least forty-five fields in Asia, Africa, and Latin America.

Part III deals with work supported through the National Lutheran Council and the Lutheran World Federation. This includes the help given to orphaned missions, and the work recently begun in Latin America, including that among refugees. Sixteen writers have presented all the above.

Complete statistics are added. From them the success of the various missions, as far as figures can tabulate them, may be seen. Total number of missionaries now at work is 2,735. Baptized membership in all the missions numbers 2,420,114. Annual expenditure from home contributions totals over $9 million a year.

The book is filled with information that should inspire to attempt greater things for God and also to expect larger things from him.

JOHN ABERLY

Gettysburg Seminary

Books reviewed on these pages may be purchased through the United Lutheran Publication House, Philadelphia.

Experience-Centered Book

The Psalms. By John P. Milton. Augustana Book Concern. 250 pages. $3.25.

This is a splendid analytical study of the Psalms, not a verse-by-verse or a chapter-by-chapter treatment. The Psalms are recognized as a "book of prayer and praise," closely linked with the spiritual experiences of Israel. Written primarily for worship, they voice the accepted beliefs of the time, just as our hymns voice our Christian doctrines. The imprecatory Psalms make an interesting study of prevailing ethical standards of the time.

The study is presented in this fashion: Part I, The Theology of the Psalms; treating in five chapters "The God of the Covenant," "What is Man," "Sin," "The Way of Salvation," "The Doctrine of the Messiah." Part II is a study of the word of God as found in Psalm 119. Part III, the personal integrity and imprecatory Psalms. Part IV consists of seven sermons on the Psalms.

The author uses valuable old materials and has also drawn on the new Bible knowledge. Dr. Milton is a professor in Luther Seminary, St. Paul. The book, written primarily for students, is scholarly. It meets the aims as stated in the foreword. "The doctrine is devotionally presented; the devotion is theologically rooted and grounded."

It is not a book you would want to pick up and read through hurriedly. You would want to come back to it day after day. It could be most useful to a pastor in sermonizing on the Psalms. Had it been written in a more popular style, with short sentences and fewer technical phrases, it could be useful as a series of weekday studies for any church group. WALTER C. DAVIS

Parrottsville, Tenn.

John Wesley

The Lord's Horseman. John Wesley the Man. By Umphrey Lee. Abingdon Press. 220 pages. $2.75.

Besides being an interesting biography of the founder of Methodism, this book serves equally well as an interpretation of eighteenth-century history. The author seeks to show not only what John Wesley contributed to the world, but even more what the world of his day, with its industrial revolution and American revolution, contributed to make John Wesley.

The author quotes frequently from Wesley's *Journals*, but with commendable reserve. It's like the taste of something good. One feels like getting his hands on those *Journals* to read them from beginning to end.

The book is honest in dealing with the "skeletons in the closet." There is no attempt to whitewash Wesley's failure as an emissary to America and missionary to the Indians, or his three miserable love affairs —the last of which culminated in unhappy marriage and eventual separation. Yet these minor notes are handled delicately and with understanding. They serve only to underscore the humanity of a religious genius who chose the world for his parish.

A handy index is provided for reference to persons and places contemporary to the early history of Methodism and the man who reluctantly and unintentionally founded a new denomination. PAUL O. HAMSHER

St. Albans, W. Va.

Character of the Clergy

Men of the High Calling. Edited by Charl Neider. Abingdon. 238 pages. $3.50.

For the sophisticated segment of the reading public the title of Charles Neider's *Men of the High Calling* may have an ominous *snapshot-biography* sound. Were it merely a collection of thumbnail sketches culled from previous collections of the same, it would be due no more than a curt greeting.

This collection of 14 stories, in which the central character is a minister, priest or rabbi, is however, a subtle distillation of a wonderfully varied literary potion. Quality is the key both to the selection itself and to the range of portrayal. One may discount the tenuous string upon which these fascinating stories are beaded, but the literary melody of "Variations on a Theme" is lovely in itself. Benet, Douglas, Chesterton, Tolstoy, Aleichem, Hawthorne, Maclaren, Werfel, Barrie and others are ready to entertain you with a delightful bit of refreshment.

New York City ROBERT D. HERSHEY

A CHRISTIAN DICTIONARY

By Philip R. Hoh

SOME WORDS have been used so often that they become vague and dull. They need to be restudied and resharpened. Such a word is:

"MIRACLE"

IF SOMEONE VISITS the shrine at Lourdes and is healed, is that a miracle? If Eddie Rickenbacker's raft moved against the ocean currents without oars or sails, was that a miracle? Can we know?

Some folks tend to describe everything that they cannot understand—and of which they heartily approve—as a miracle. The work of the devil, however mysterious, is never so termed. It must be the work of God. God can work through known and as yet unknown natural causes as well as through supernatural means. The "hand of God" can be exceedingly active in our lives without miracles taking place. Then what is a miracle?

PERHAPS WE COULD SAY that a miracle is an act of God performed by methods beyond the knowledge of the day. The act would remain a miracle even though later generations might find an explanation for it.

Skeptics are forever publishing books (usually big ones) which endeavor to explain away all the miracles mentioned in the Bible. This can be fatal, for some of the miracles are essential, such as the birth of Jesus ("The Word became flesh") and the resurrection of Jesus. Without these acts of God there would be no Christianity. Explaining away something, just because we don't want to believe it, or because it is difficult to believe, is wrong. No question about it.

Furthermore we must always remember that God can do anything he wants to. There are no limits to his power except those he may place upon himself. No matter how unbelievable, how unscientific, how complex an occurrence might be, God could do it. No question about that either, to a Christian.

But this does not mean that God actually did everything everybody may have thought he did. People have been wrong about many things, many times. The Bible is full of incidents about people who misjudged the will of God.

IF A FRIEND of mine tells me, "It's a miracle that my son was not killed in Korea," he doubtless is speaking in all sincerity, but his sincerity does not make it a miracle. It may have been, or maybe not. God knows. If someone visits the shrine at Lourdes and is healed, is that a miracle? Perhaps, but not necessarily. Nor are we likely to know this side of heaven what happened to Rickenbacker's raft. Only God knows.

When we get to heaven and learn what God has been doing in our lives, we will all find that we have erred in not giving him enough credit. There will have been thousands of things, of which we knew nothing, which he planned and executed for us. The time I never thought of taking a walk and would have been killed if I had, this may be a miracle. How many times has he saved my life, bettered my life, kept me from error, protected me from sin, led me not into temptation? Certainly many more times than I dream of.

But, knowing all this, I still have to be careful not to state too positively that such and such was indeed a miracle, even as I may never state that such and such an apparently understandable and apparently explainable event was not a work of his.

The "Christian Dictionary" will be continued weekly through 1955. The author, who is pastor of Holy Trinity Church in Wilmington, Delaware, wrote the "Know the Bible" series on the Gospels of the Church Year in "The Lutheran" during 1951.

It is interesting to note that the miracles mentioned in the Bible center around three basic personalities: Moses, Elijah, and Jesus. Elisha is a sort of subsidiary of Elijah's, as the disciples are of Jesus. There are very few others through whom a miracle or two was effected.

Certainly if anyone could have been expected to work miracles, it is these three. Men of greater faith have never lived. That the power of God was able to work in unusual and wondrous ways through these persons becomes clearer as you know them.

LET US REMEMBER that a miracle is such a sacred thing that we must not use the term loosely. The chances that the next five people telephoning my home would all be called Athanasius are very slight. But if it should happen, I doubt that it would be a miracle. It should be classified as highly improbable. Many Bible events read (in English) as though they might have been miracles, but were never intended to read so by the writers. The Hebrews were not so concerned as are we scientifically trained moderns to put down the natural causes for an event. For example, it was not a miracle that the walls of Jericho fell. Vibrations set up by the marching and the trumpets may have cracked the foundations.

The parting of the Red Sea in front of the Israelites was not a physical miracle. for the Bible informs us that the winds rolled back the waters. There was a natural cause. This time it was mentioned. In some other stories the natural causes aren't mentioned because the author supposed people understood them. The story therefore reads like a miracle, though none occurred.

In many instances, although the miracle was not in the immediate causation, it may well have been in the timing. That the Red Sea became dry when the wind rolled back the waters is easily explained. That it happened just at the moment it was needed is another matter. Then again, many things for which the near causes can be listed have distant beginnings which are miraculous. For example, the creation of the earth.

IT MAY BE THAT we could today duplicate some of the healing miracles of Jesus. What difference? The fact that he did them two thousand years ago is miracle enough. Modern medical methods were unknown then. And of course such events as his birth and resurrection can only be accomplished by God's intervention.

What of all this? In all our thinking let us remember that Jesus did not want us to have faith in him because of the miracles he performed. Besides his statements to that effect, the second temptation (Matthew) also makes this clear. Miracles are not important to our faith. We should be ready and able to believe in God and seek his Kingdom even if Jesus had never done a miracle. Thank God that he does them, but we do not believe in him because of them.

WE MUST REMEMBER that the Bible is not a story of marvelous deeds done by supermen or angels. It is the story of God's deeds among ordinary men and women. When looked at in this way, the Scriptures take on new meaning for us. Amos was a cowboy, Peter a profane fisherman, Isaiah a proud aristocrat, Zacchaeus a grasping sharper, Solomon a statesman. Mary, the mother of Jesus, was a peasant girl. Luke was a kindly doctor, Paul a graduate student—the list could be extended indefinitely. What an amazing cross-section of ordinary human beings one finds among the people of the Bible.

—A. J. UNGERSMA in *Handbook for Christian Believers* (Bobbs-Merrill)

OVERSEAS

Dr. Lohe Returns to Australia, Impressed by Visit to America

AUSTRALIA: Sydney. Dec. 14.—After having spent 20 weeks overseas studying the life and work of Lutheran churches in other countries, the president-general of the United Evangelical Lutheran Church returned to Australia this week. President Max Lohe was much impressed by what he saw and heard, particularly in the U.S., where he attended the conventions of the ULCA and ALC, and visited the headquarters and publishing houses and eight of the seminaries of the ULC, ALC, ELC, and the Augustana, and Missouri synods. "I was treated with cordiality and graciousness," said President Lohe, "and gained the impression that all of the Lutheran churches of the U.S.A. are much alive to their responsibilities, having an awareness of their God-given tasks."

During his stay in the U.S.A. President Lohe attended the World Council Assembly at Evanston. "In group meetings and discussions we were pleased to note how the Lutherans again and again were able to direct men to the New Testament truths, bringing the discussions back to the focal point. For this reason the Lutheran voice—and we may add, that of the leaders of the Orthodox Church—was not always popular. It was clearly evident that the Lutheran attitude regarding closed communion, so eloquently stated by Dr. Franklin Clark Fry on numerous occasions, was not well received, even by the former Primate of the Lutheran Church of Norway. But the present Primate of the Church of Norway publicly refuted Bishop Berggrav's advocacy of the open communion table, and clearly stated his church's attitude in the matter."

President Lohe made these comments on the ULC Toronto convention: "The debates were of a very high standard. Not only the clergy participated, but also outstanding laymen. Theological issues were brought to the fore. We admired the very able chairmanship of President Fry . . . The ULC is a missionary-minded church . . . I appreciated the soundly Lutheran approach to the problem of evangelism by leading members of the board . . . I left Toronto realizing that in this city where Lutherans are in the minority, the Lutheran voice was being heard."

Commenting in a general way on life in the U.S., Pastor Lohe said: "Usually we think of the United States as being a country of great cities, towering skyscrapers, huge industries, motor cars and highways, and—may it be added—gangsters and slums. There is another side to the picture. The U.S. is really a beautiful country. Changes of scenery are so great and attractive that one becomes overwhelmed by the richness and diversity. Reports often lead one to believe that the U.S. is more or less pagan. But churches are conspicuous everywhere, with their towers constantly reminding men that here we have no continuing city. It would do Australians good to note the pride their U.S. brethren have in their churches. They are surrounded by trees, shrubs and lawns which invite men to enter."

President Lohe will report on his experiences and impressions at the annual conventions of the various districts, which are held in February, March, and April. It is likely that resolutions will be passed at these meetings seeking closer affiliation and co-operation with the Lutheran churches of America.

—L. W. LOFFLER

CARIBBEAN

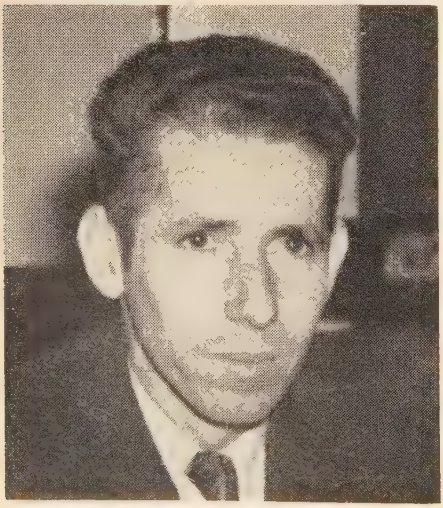
Puerto Rican Pastor Acclaimed As Poet

By KENNETH FERGUSON

PUERTO RICO—A pastor was honored last month as one of Puerto Rico's outstanding writers. *Ciudad Allende el Alba* ("City Beyond the Dawn"), a book of religious poetry by Pastor Francisco Molina of Transfiguration Church in Puerto Rico, had won acclaim of literary critics. In December, the Institute of Puerto Rican Literature, meeting at the University of Puerto Rico, proclaimed Pastor Molina's volume as one of the three best books published in the Commonwealth in 1953.

The selection was made from 27 volumes submitted. The award includes a diploma and a cash prize.

INSTALLATION of the Rev. James Amos as pastor of Frederick and Nazareth churches, St. Thomas and St. John Islands, took place Nov. 28. Student Pastor George Handley conducted the service. The Rev. Kenneth Ferguson, secretary of synod, installed the pastor. The church's morning services are broadcast to Puerto Rico, Virgin Islands and the nearby British island.



AWARD WINNER
Pastor Francisco Molina

Synodical Women's Missionary Society met Jan. 7, 8 in San Juan and Catano. Miss Josephine Darmstaetter represented the Philadelphia headquarters. Pastor Arthur Bauer will be delegate of the Luther League of America to the synod's Luther League convention on Feb. 22.

PROCESSIONALS in observance of the Marian Year by Roman Catholics brought protests from Protestant clergy. In sermons and instructions, pastors in the area laid emphasis on the scriptural place of Mary in the Christian faith.

"POLICEMEN'S WEEK" began on the island of St. Croix with a service of worship at the Christiansted Church, Kenneth Ferguson pastor. Thirty-eight policemen joined the congregation in the service.

Sister Florence Bechtold has been forced by reasons of health to resign as matron of the Queen Louise Home for Children Frederiksted, St. Croix. She has served faithfully in that capacity for many years. She is succeeded by Miss Pauline Ziegler, R.N. a former missionary to Liberia . . . The Home received recently a new Chevrolet sedan from the ULC Women's Missionary Society to replace a truck wrecked in an accident.

KENTUCKY-TENNESSEE

Community Leadership Problems to be Studied

By ROGER G. IMHOFF

LOUISVILLE—A course in community leadership to be continued six weeks is offered Louisville Lutherans at Third Church. Lectures and discussions were scheduled to begin Jan. 12. Serving as faculty members are three laymen in addition to Synod President Gerard D. Busch and Pastors Arth

IRTH OF A CHURCH: Charter members of St. Paul's, Maryville, Tennessee, are shown here with Mission Developer Pastor J. Glenn Boliek. Organization of the mission took place on December 5.

M. Huffman, Henry D. Kleckley, Eugene ollinger.

First Church, Nashville, has begun con- ruction of a $100,000 chapel which will djoin the beautiful nave completed two ears ago at a cost of approximately half-a- illion dollars.

Cornerstones of most churches are laid ace, and stay where they were put until me to tear the church down. But at Zion hurch, Park Hills, Ky., a cornerstone is eing laid twice. The congregation, whose astor is Harold E. Koch, put the stone in ew on Dec. 12 to mark the beginning of a uilding program which includes a new ve. The congregation's former pastor, orin L. Spenny, now in Lewisburg, Ohio, no first laid the stone in 1936, was a guest the service. Dedication of the completed urch, which will cost $100,000, is sched- ed to take place sometime during the early rt of February.

CHURCH COUNCILMEN and former pastors lped Pastor Henry D. Kleckley of Grace urch, Louisville, burn the $100,000 mort- gage acquired when the old building was wrecked in the disastrous flood that swept through the Ohio River valley in 1937, and required extensive repairs.

Pastor Howard J. Laughner, who served the congregation at the time, came from Detroit for the occasion. Other former pastors who attended the service were Synod President G. D. Busch, Fred Locher, Nellis Kraft, Julius Naumann, and C. T. Everidge.

THE WHITE GIFT Christmas tree at Fenner Memorial Church, Louisville, netted $145, which went to Oesterlen Home, Springfield, Ohio; Louisville Home for the Aged, Jeffersontown, Ky.; and Konnarock Mission in Virginia.

Hebron Church, Kentucky, celebrated its 100th anniversary Dec. 12. The Hamma Divinity School Choir offered musical selections. Dr. J. E. Stomberger is pastor . . . Grace Church, Louisville, conducts a Saturday night "Teen-age Club" which attracts more than a hundred young people every week for wholesome group recreation under adult supervision.

MINNESOTA

Three Missions Look Forward To Organization in Spring

By PAUL LUTHER WETZLER

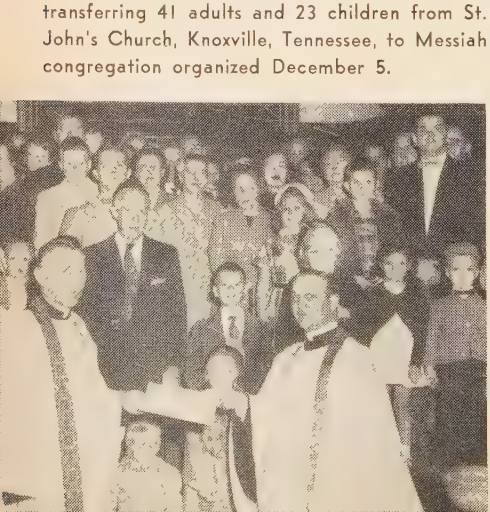
ST. PAUL—Three missions are getting ready for organization in Minnesota in the spring, and preparations are well underway for the happy event.

Missionary John Schumell reports from the Sunrise Park mission, St. Paul, that 35 signatures for the charter roll have been obtained. Attendances at services average 100, while the Sunday school has 65 pupils.

Pastor Merle G. Franke, who is developing the Spring Park mission in Minnetonka, reports average attendance of 125 at services and of 90 in church school. The Northwest Synod has purchased five acres of land for the congregation which expects to organize in the spring.

From Cross of Glory mission, Pinewood, St. Paul, the Rev. John Metzker sends reports of progress. Church attendance averages 140, in Sunday school 160. The synod has built a chapel for the mission whose charter roll will contain over 100 members when the congregation organizes early this year.

TRANSFERRED: Mission Developer James K. Cobb receives letter from Pastor L. C. Sparks transferring 41 adults and 23 children from St. John's Church, Knoxville, Tennessee, to Messiah congregation organized December 5.



The Rev. John H. Schulz resigned as pastor of Atonement Church, Minneapolis, to accept a call to Bethany Church, Wisconsin Dells. He began work on Dec. 1 . . . The Rev. Paul H. Waldschmidt leaves Mt. Carmel Church, Minneapolis, Feb. 15, to become pastor of Holy Trinity Church, Inglewood, Calif. This congregation has grown in 10 years under Pastor Waldschmidt's leadership from a confirmed membership of 100 to 1,100. The church has twice been enlarged. Recently the congregation purchased a $23,000 parsonage . . . The Rev. Stanley Anderson has resigned as pastor of St. John's, Duluth, to accept a call to the congregation of the Augustana Church at Monticello, Minn.

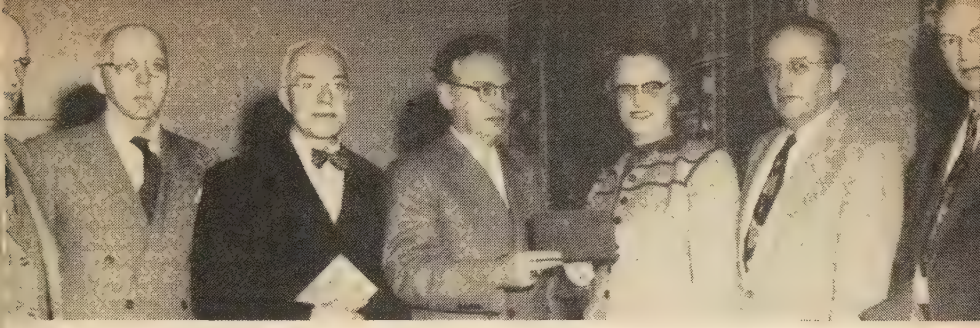
SUCCESSFUL SERMON

Pastor William Dion of Hope Church, Minneapolis, was so overwhelmed by the response of his sermon on stewardship that he has been tempted to repeat it. Men of the congregation attacked the parsonage, renovating the entire upstairs. While wrestling with the problem of floors, one brother started a collection and gathered enough money to put in tile floors. A repetition of the sermon might take care of the first floor.

Cross of Christ Church, Minneapolis, broke ground for its $36,000 chapel on Dec. 26. The Rev. M. W. Gerberding is the pastor . . . Lake of the Isles Church, Minneapolis, recently rebuilt its organ. The re-dedication service was held Dec. 5 . . . Grace, Deephaven, will soon dedicate its $103,000 educational building. The Rev. George Gerberding is pastor . . . Fair Church, St. Paul, will be host to a Women's Evening-Groups Rally Dinner meeting Jan. 17. Mrs. Viola Scott will be the speaker. . .

MANY CARLOADS of wheat and corn were sent from Minnesota for Arab refugees and other needy people overseas by Lutheran World Relief. Pastor Howard Rice of Alden, Minn., reports that Lutheran farmers in Freeborn County contributed four carloads of corn to the appeal.

A pastor of the Northwest Synod, M



MIDLAND HONORS TEACHERS: Six teachers received awards from Midland College, Fremont, Nebr. Together, they represented a total of 161 years of service to the Lutheran school. They are, left to right: M. L. Fraser, chemistry, 26 years; Herman Gimmestad, English, 27 years; Ralph L. Hankey, modern languages, 25 years; President Dieckman; Sara A. Hawkinson, dramatics, 30 years; Gilbert Lueninghoener, physical sciences, 26 years; Glen E. Hickman, education, 27 years.

sionary Wilbur E. Wicklund, who is serving in India, was stricken with tuberculosis in September and is in a sanatorium in Rajahmundry. The illness was ascribed to prolonged overwork in the crisis resulting from floods in the Andhra area last year.

Lutherans of Minneapolis are hopeful that their proposal to the National Lutheran Council to select their city as the site for the Lutheran World Federation Assembly in 1957 will be accepted. They were encouraged by favorable reactions to their offer from many areas.

Mission Board can take full credit for the impressive record. Holy Trinity Church was organized in Burlington City, in the synod's Southern Conference, on Nov. 21. On Dec. 19, St. Paul's Church in the Central Conference's Edison Township became the synod's 138th congregation. The charter bore the names of 133 members.

The service of organization was held in Stelton School. Dr. Karl S. Henry, director of survey and research of the Board of American Missions of the ULCA, preached. Formal acceptance of the congregation into

NEW JERSEY

Two Missions Received into New Jersey Synod

By RALPH I. SHOCKEY

TRENTON—Two mission churches have been established in the New Jersey Synod within a month, and the synodical Home

ARABS NEED HELP: "Bundles for Bethlehem"—layettes for Arab refugee mothers—are inspected by Mr. Fuad Shiber as he encouraged the ladies of St. Michael's Church, Berkeley, Calif., to continue in their relief work. Mr. Shiber, a native of Jerusalem and now a U.S. citizen, visited the Near East last summer. "Thousands of Arab refugees are still living in tents or caves," he said. "Assistance is badly needed."

NEW JERSEY . . .

the synod was made by Dr. Edwin H. Knudten, president. Liturgists were Dr. Willis Hinman, president of synod's Board of Home Missions, and the Rev. Rufus Cornelsen, pastor of Emanuel Church, New Brunswick. Charter members were received and councilmen installed by the Rev. F. Kenneth Shirk, mission developer.

SOCIAL MISSIONS in the Camden area will be developed as soon as a social worker can be secured, according to the synodical Board of Social Missions. Setting up the organization has been delegated to the Lutheran Welfare Association of New Jersey.

When Alvin S. Rudisill was ordained recently, his father, Pastor Stewart H. Rudisill of Collingswood, and his brother, Pastor Glenn H. Rudisill of Dumont, shared in the ordination service. The three were again together when the youngest Rudisill was installed at Holy Trinity Church, Leonia. Synod President Knudten led the installation service. Father Rudisill conducted the liturgy, Brother Rudisill preached. The Rev. Ralph I. Shockey, pastor-superintendent of the Lutheran Home of New Jersey, also took part in the service.

GRACE CHURCH, Phillipsburg, observed the 85th year of its organization Jan. 9.

CONSTRUCTION of a new wing and complete renovation of the interior of the church and basement was part of the 50th anniversary program completed by Holy Trinity Church, Camden, Dec. 12. A new lectern, pulpit, pews, altar brassware were donated by members. Total cost of the project was $65,000. The rededication sermon was preached by the synod president.

The Rev. J. F. Neudoerffer, secretary for India of the ULCA Board of Foreign Missions, spoke recently about some aspects of missionary work in India to members of St. Paul's Church, Linden.

WAGNER COLLEGE CHOIR will give a concert in Our Saviour Church, Haddonfield, Jan. 22. This is the first appearance of the choir in this area during the current year. This college, in Staten Island, N. Y., is one of the institutions of higher learning supported by the Synod of New Jersey.

PENNSYLVANIA

Planning Has Begun For Evangelism Campaign

By HENRY W. SNYDER, JR.

ALLENTOWN — The ULC Evangelism Preaching Mission will come to the Lehigh Valley the week of Nov. 6-13.

Preliminary plans were made by a conference committee in Allentown, Dec. 1. Chairman in the Allentown Conference Pastor Arnold Keller. Other committee members are Pastors Richard Klick, Henry Snyder, Richard Lundin, Phares Beer, Earl Kreidler, and Ralph Hartzell.

The committee set Jan. 12 for an evening meeting of pastors and congregational lay chairmen in Holy Trinity Church, Bethlehem. Preaching mission plan will be explained. Those present will have an opportunity to nominate additional laymen and pastors for the conference committee. Pastor Charles F. Brobst, Telford, Pa., and Pastor E. Dale Click, ULC associate director of evangelism, are advisers to the conference committee.

"PUT CHRIST Back in Christmas" was the theme of a Christmas workshop attended by 200 church school teachers at St. Paul's Third Church, Easton, Nov. 29. The project was sponsored by the Easton Council of Protestant Churches. Classes on story telling, Christmas music, and handwork were held under the leadership of Mrs. William Drake, Bethlehem; Mrs. Clyde Bischof, Allentown; Mrs. Roger Stimson, Stroudsburg; and Miss Pearle Galatas, Wilkes-Barre. The workshop was centered around the motto, "The greatest story ever told deserves the finest telling."

More than 12,000 articles of clothing and other Christmas gifts were collected by the Women's Committee of the Inner Mission in the Allentown Conference at their annual In-Gathering Service in Grace Church, Bethlehem, Dec. 2. Women made up 1,500 gift packages to distribute to state hospitals, the Lehigh and Northampton county homes and to 180 foster children in the care of the

WISCONSIN LUTHERANS were busy shipping clothing for Lutheran World Relief from their 13 collection centers. Sheboygan, Wis., and the twin cities of Marinette, Wis., and Menominee, Mich., have contributed four carloads over the past three years. Pastor Garrett F. Genszler of St. James' Church, Marinette, is shown supervising youngsters in loading operation.

Lutheran Children's Bureau of the Pennsylvania Ministerium Inner Mission Board.

Dr. Frederick E. Reissig, executive secretary of the Washington, D. C., Federation of Churches, will be the dinner speaker at the first annual meeting of the Greater Allentown Council of Churches, Feb. 4, in St. John's Church, Allentown. Officers will be elected and a financial plan adopted. The council, representing 42 churches, has held two preliminary meetings.

MUHLENBERG COLLEGE opened this year's Sunday afternoon concert series with a Christmas program by the Peter Sozio Singers of New York, Dec. 12. The series featured organ recitals by Ludwig Lenel of the college music department; Carl Weinrich, Princeton University organist; the Tudor Singers, directed by Dr. Ifor Jones, director of the Bethlehem Bach Choir; and two weeks after Easter, by the choir of the Church of the Ascension, New York City.

ST. JOHN'S CHURCH, Coplay, has voted to build an addition to its building, providing a Sunday school auditorium and a church office. The congregation will soon vote on the plans and on a fund-raising appeal for the construction.

St. Timothy's Church, a growing mission in the Hamilton Park section, Allentown, has applied to the ULC Board of American Missions for permission to build a "basement" church, in view of the growing size of the congregation and inadequacy of meeting rooms now available.

The new mission at Palmer Township, Easton, has decided to adopt the name of St. Andrew's Church. The charter at the organization of the congregation on Dec. 12 bore the signatures of 120 persons.

Dr. Walter C. G. Veit, for 45 years pastor of Zion Church, Easton, was honored for his half-century of service in the ministry when the Pennsylvania Ministerium Historical Society held its meeting in Zion Church, Dec. 4. Dr. Veit gave an account of changes in ministerial customs over the past fifty years.

PENNSYLVANIA

Congregation Operates Canteen for Teen-Agers To Curb Delinquency

By CARL W. WEBER

PHILADELPHIA—There's as much juvenile delinquency in Philadelphia as in any other large U.S. city. Trinity Lutheran Church (Germantown) is one congregation trying to do something about it.

Trinity Church is now in the ninth year of its operation of a teen-age canteen which provides neighborhood youngsters with a meeting place and recreation on Saturday nights. Attendances ranged between 110 and 185 in 1954. Four adults are in charge of the gym and game rooms while a night watchman is stationed outside.

A charge of 15 cents for each entrance into the gym has eliminated the constant coming and going of youngsters which made supervision difficult. Admission is by membership card only. This enables supervisors to control the flow of newcomers and enforce the rules, if necessary.

Only about a quarter of the teen-ager attending the Saturday night gatherings ar from Trinity Church. Others live in th neighborhood or are friends of church mem bers. For many families, the canteen afford the first contact with Trinity Church. I some instances, it leads to membership Half-a-dozen families have been receive so far in this way.

Youngsters dance or sit around the gyr talking. Some are bowling, others play poo or shuffleboard. Spectators watch th games.

Among the recent visitors to the cantee was a representative of Philadelphia's juv nile services. He told Dr. Edward T. Horn III, Trinity's pastor, that "if more churche tackled the problem in a similar way, ther would be fewer foot-loose teen-ager gang at large in the streets of the city."

TO REACH the unchurched in the Brist area, Zion Church, Bristol, has begun a every-member visitation program. St. Paul Church, Cheltenham, launched a com munity-wide church attendance crusade wi the co-operation of all churches in Olne and Oak Lane. The campaign will contin until Easter.

OLD AND NEW: Trinity Church, Reynoldsvill Pa., showed what a remodeling job can do to church. With aid from the synod's Board American Missions, building was modernize New look brought new life to parish.

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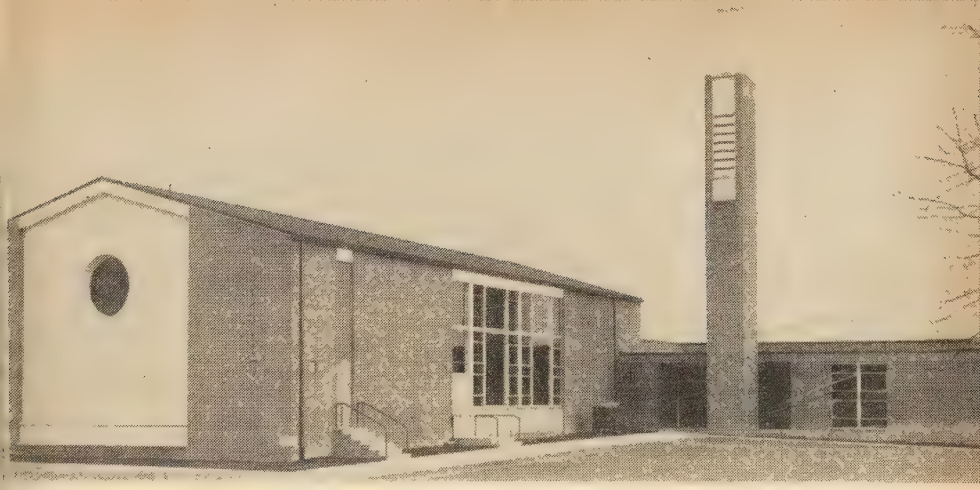

CHURCH FOR THE CAPITAL: Washington, D. C., got a new church when St. Peter's was dedicated December 12. The nave accommodates 400 persons, the educational building 500.

As congregations considered their 1955 budget, they were asked this searching question: Are you underpaying your pastor?

Average salary of a Lutheran pastor in Philadelphia is $4,562, reported the Pennsylvania Ministerium. Average salaries, related to active membership, range as follows: Congregations with 1 to 299 members, average salary, $3,540 . . . 300 to 399 members, $3,944 . . . 400 to 499 members, $4,660 . . . 500 to 599 members, $4,727 . . . 600 to 749 members, $4,982 . . . 750 to 999 members, $5,175 . . . Over 1,000 members, $6,340. Figures include all expense allowances, but not parsonage.

Mission Church Certain Christmas Means Giving

By LUTHER E. FACKLER

PITTSBURGH—Zion Church in Penn Hills a mission congregation with a heavy debt. needs building expansion to care for its rowing numbers. But when Christmas ame, Zion acted according to the saying, t is more blessed to give than to receive." The Children's Choir and Intermediate eague sent a ten-pound box with gifts for orean children to be distributed by one of e congregation's sons now serving in Korea. Terry-cloth slippers and Christmas candy were made by the Parish Society for the Passavant Epileptic Homes in Rochester. Seventy pounds of toys, books and clothing were sent to the Rocky Boy Indian Mission, Montana. Gifts of clothing and $18 for shoes were given to a needy Pittsburgh family. The Couples' Class distributed gifts among sick children at Passavant Hospital. The Intermediate League made 23 Nativity triptychs for bedside patients at the Mayview Hospital. The Senior League made cookies and sang carols for the Protestant Home in Swissvale. Both groups carolled for CARE. The Sunday school gave an amount equal to that spent for Christmas candy for each of the children to one of the welfare causes. The congregation contributed $100 as a Christmas gift to the Mt. of Olives mission in Phoenix, Arizona.

STORES in the Pittsburgh area heeded the suggestion of the Council of Churches of Allegheny County to treat Christmas themes and songs reverently. Carols and hymns were not cheapened by endless repetitions.

The Pittsburgh Railways Company also adopted a suggestion made by the Council of Churches that special Sunday fares be granted for the Advent period and Dec. 26 to passengers under 18. The special ten-cent fare applied till 1:30 P.M. Children

PA.: PITTSBURGH . . .

under six years rode free. The reduced fare was adopted on an experimental basis. Continuation will depend on the use made of it by church goers.

THE THIEL COLLEGE Board of Trustees authorized the administration to proceed with plans for the removal of Ridgeway Hall in June, and to build a new entrance to the campus from College Avenue.

SHARPVILLE'S new elementary school was recently named for a Lutheran layman Harry E. Pebly. Mr. Pebly has been administrator of schools of the borough since 1928. A lifelong member of Calvary Church, he is now serving on the church council. His father was one of the organizers of the congregation.

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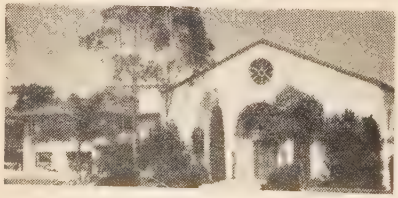

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Luther Leaguers Told Christians Need Courage

By ARTHUR W. LAWVER

WILLIAMSPORT—"Christianity is not f spiritual sissies," Pastor Robert W. Koo told 260 Luther Leaguers of "Area B" Pine Street Church, Danville, at an Adve rally on Nov. 28. Speaking on Chris words, "I am come to send fire on t earth," Pastor Koons emphasized the i portance of youth making decisions f Christ and giving lifetime service to him.

At this first meeting, as a section of t conference Luther League the group elect the following: James Putnam, Sunbu president; Janet Baysard, Watsontown, v president; Jean Libby, Lewisburg, secreta and Dale Jenkins, Sunbury, treasurer.

THE WEEK of Feb. 13 will be outstandi in the life of the Susquehanna Conferen That is the date for the conference prea ing mission. The 126 congregations, w only a few exceptions (most of which without pastors at present), will particip in this crusade for commitment to Ch and loyalty to the church.

More than 70 visiting missioners will c tribute their services for the week, repo Pastor Edward Turnbach who has the sponsibility of arranging for that part of program. Area lay-workers' rallies will held on Feb. 13. The mission will cl Feb. 18 with mass meetings in Sunbu Williamsport, and Bloomsburg, accord to plans announced by Dr. A. Monroe H of Williamsport.

Officers of the conference and the c mittee chairmen for the various aspects the mission are hopeful that the 35,000 c firmed members of conference congre

tions will be sparked with enthusiasm for year-round evangelism.

LUTHERAN PASTORS of Columbia-Montour counties recently heard Dr. Dwight F. Putman, president of the Central Pennsylvania Synod, who reported on the Boston meeting of the National Council of Churches and the relation of the Lutheran Church to the ecumenical movement.

Newly elected officers of this group are: Pastor Graham T. Rinehart, president; Pastor James M. Singer, vice president; and Pastor Walter Brandau, secretary-treasurer. Area churches sponsor the weekly Church World News broadcast of the United Lutheran Church, over Station WCNR, Bloomsburg.

THE YOUNG COUPLES' group of Trinity Church, Danville, wrapped 1,484 Christmas parcels for distribution to "forgotten" patients at Danville State Hospital. This annual project, initiated several years ago by the congregation, is now sponsored by the Social Missions Committee of the conference and is supported by many congregations in the area.

VIRGINIA

Knoxville Conference Adds Two Congregations

By MARSHALL F. MAUNEY

ROANOKE—Home missions development continues to be news in the Virginia Synod. The Knoxville Conference added two thriving churches to its roll on Dec. 5 when congregations were organized in Maryville and Bearden (West Knoxville), Tenn.

In Maryville, St. Paul's Church was organized with 78 members (from 22 states). The Rev. J. Glenn Boliek has served as mission developer. Dr. R. Homer Anderson, superintendent of the Virginia Synod, was the speaker on the day of organization.

This is the third congregation Pastor Boliek has developed in the Synod of Virginia, and the fifth in the ULCA. The congregation holds an option on the church building which it is renting from the Christian Church.

Messiah Church in Bearden was organized with 103 baptized members. Dr. R. G. Schultz of Ebenezer Church, Marion, preached the sermon; the Rev. L. C. Sparks, Jr., pastor of St. John's, read the lessons; and the Rev. James K. Cobb, mission developer, was the liturgist.

Another mission field in the synod which is showing exceptional promise is Virginia Beach where the Rev. David Keister began holding services Nov. 7. Average attendance has exceeded 80. The Sunday school

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VIRGINIA . . .

was organized Dec. 5 with 40 pupils. The mission has purchased a lot of about 3½ acres toward which $6,000 have already been paid.

Services are being held now in Johnson City, Tenn., by Dr. John H. Bennetch, pastor of Elizabethton parish.

A Lutheran leadership training school was conducted in Resurrection Church, Arlington, for the churches in that area from Sept. 13 to Oct. 11. Total enrollment was 111. Eighty cards, certifying completion of the course, were awarded. Another series of classes will be held this month. Instructors in the autumn were Miss Marion E. Taylor, Mrs. Joyce M. Strempke, Chaplain E. C. Midboe, Dr. Paul M. Orso, the Rev. H. Edmund Pfeifer, Dr. J. Luther Mauney, and Dr. James M. Westby. Mr. R. W. Oldham of Resurrection, Arlington, served as dean.

The synodical Brotherhood convention will be held at Holy Trinity Church, Lynchburg, Jan. 27. Dr. Walter B. Freed, pastor of Luther Place Memorial Church, Washington, D. C., will be a speaker.

Dec. 5 the Rev. Hans Rebane was installed as pastor of Burkes Garden parish by the Rev. Charles G. Tusing, while the Rev. J. B. Cassell was installed as pastor of Manassas parish by the Rev. Carl R. Placl

WISCONSIN

Higher Goals Set For Mission Appeal

By CHARLES A. PULS

MADISON—Pastors are examining Epiphany Appeal literature prepared by the Board of Foreign Missions and are determined "to do better" in 1955.

In 1954 the appeal yielded $5,493.26 in the Northwest Synod compared to $5,874.4 the previous year. Sunday schools contributed generously, and many also gave their support to the overseas cause through the "Patron, Protege and Parish Abroad Plan" or assured $300 shares toward the support of an assigned missionary.

A letter from the stewardship committee to all councilmen urged: "We could do much more if every Sunday school told the story and offered an opportunity to give. Doors of India are closing. We must move rapidly. Chapels built now will strengthen the native church."

Synod Treasurer Walter O. Helwig reported that at the end of the first ten months of 1954, receipts for general benevolence totaled $94,214.72, an increase of 21 per cent over the corresponding period of the previous year. Lutheran World Action receipts lagged behind, showing a decrease of $289. Stewardship Secretary George B. McCreary hoped offerings from Thanksgiving and Christmas services would make up the deficit and enable the Northwest Synod to show gains in all columns.

LUTHERANS IN WISCONSIN filled 17 railroad cars with clothing for overseas relief during November, the result of a collection that yielded nearly 400,000 pounds.

Mr. Morris G. Hursch, executive secretary of the Wisconsin Welfare Council in Madison, has accepted the post of head of the Public Welfare Department of the State of Minnesota. Mr. Hursch has for a number of years headed the Lutheran Welfare Society of Wisconsin.

PINE LAKE CAMP SETS DATES FOR COMING SUMMER SEASON

Christmas cards were sent to more than 1,250 persons who attended the 1954 sessions of the Pine Lake Camp giving the dates for the 1955 sessions and inviting them to attend.

Dates for the 1955 camps are: June 26-July 2, First Junior High Camp; July 3-9, Family Camp; July 10-16, first 5th and 6th grade camp; July 20-23, Sunday School and Leadership Training Camp; July 24-30, second Junior High Camp; July 31-Aug. 6, Women of the Church Camp; Aug. 7-13, second 5th and 6th grade camp; Aug. 14-20, third junior High Camp; Aug. 21-27, High School Camp; Sept. 9-11, Men's Retreat.

Camps for the YWCA and 4-H Clubs will be held during open dates.

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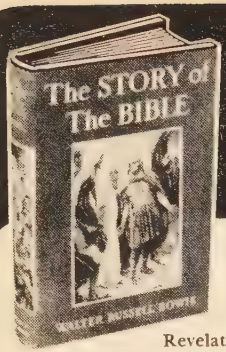

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BY WALTER RUSSELL BOWIE

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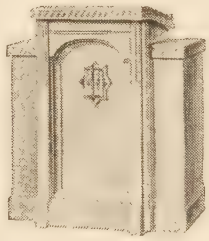

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—Changes of Pastorate—

CENTRAL STATES

MOYER, HENRY. To Zion Church, Hanover Kansas.

OHIO

BUCHHOLTZ, JOHN M. To Salem Church Ellerton.

HOMRIGHAUSEN, RONALD D. From Middle Point-Elida parish. To St. Luke's Church Yondota.

PITTSBURGH

STUEBER, FREDERICK. From Hope Church Pittsburgh. To Youngwood-New Stanton parish. 124 N. 4th St.

TEXAS

COOPER, DAVID F. From Good Shepherd Church, Brevard, N. C. To Austin, mission developer.

VIRGINIA

KEISTER, JOHN D. To Virginia Beach, mission developer.

WESTERN CANADA

KUNKEL, JOHN. From Meadow Lake parish, Sask. To St. John's Church, Golden Spike, Alta.

DECEASED

Emma E. Ellenberger

Mrs. Emma E. Ellenberger, wife of Pastor H. W. Ellenberger, died Nov. 22 in Baltimore. She was born in 1867. With her husband she served in parishes in Baltimore, Stemmers Run, Rosedale, Cordova, Md. and Flat Rock, Mich. She is survived by her husband, one son, Leonard of Baltimore, also a brother, Mr. Charles Riepe.

The funeral was on Thanksgiving Day conducted by Pastors Carl Wiebking, Charles Cressman and John Schauer. Interment was in the Stemmers Run Cemetery.

Rev. Frederic Ewald

The Rev. Frederic Ewald, 81, died Nov. 19 after 43 years of ministry in western Canada.

Born in 1872 at Sakoles, Poland, the Rev. Mr. Ewald came to the United States in 1910 after having received training in mi

ionary and social work in Kattowitz and he Ukraine. He entered Hamma Divinity School and was ordained in 1911. He served pastorates in western Canada at Freidenthal-Emerson and Gretna-Rosenfeld, Man.; Davin-Kronau-Vibank and Stony Hill Laird), Sask.; and Golden Spike and Meadowview, Alta. From 1946 to his retirement in 1953, he served vacant preaching places.

The funeral was held at Trinity Church, . Edmonton, Alta. Pastor F. S. Oswald as assisted by Synod President J. E. Bergusch and Pastor E. G. Goos.

Rev. Lorenzo A. Harshman

The Rev. Lorenzo A. Harshman died in Oceanside, Calif., Nov. 23 at age 73.

A graduate of Wittenberg College and Hamma Divinity School, he was ordained n 1907 by the Miami Synod. His pastorates ncluded Berrien Springs, Mich.; Chillicothe, Ohio; Ottawa, Kan.; Ottumwa, Ia.; and ansas City, Mo. He also served as editor or The *Kansas Synod Lutheran.*

After retirement six years ago, Pastor arshman lived in California. The funeral as in Glendale, Nov. 27. Synod President . V. Tambert and Pastor John R. Steinhaus Hollywood Church conducted the service.

He is survived by his wife, Eva Acord; foster son, Melvin Madden; two brothers, ather O. Harshman of Toledo, Ohio, and astor Ralph A. Harshman of Cleveland; d a sister, Mrs. M. Ray Weikart of ringfield, Ohio.

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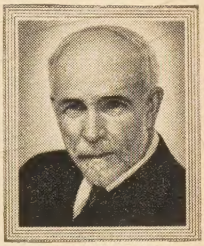

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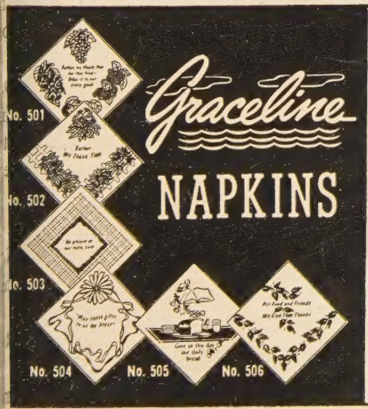

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IN CONCLUSION . . . . . .

WEEK AFTER WEEK our "Church in the News" columns are loaded with items reflecting Protestant-Roman Catholic tension. Five of the 15 stories this week are of this type. We don't print such news because we like it, but because it's important.

Most of these items report Roman Catholic efforts to use the power of government to advance the purposes of the church. According to Roman Catholic principles, this is the proper way to use the government. The deal giving the Spanish church veto power over marriages of Americans in Spain is typical of Roman Catholic theories of the proper relation of church and state.

A LOYOLA UNIVERSITY professor gave a stern warning to the American Catholic Sociological Society last month. Dr. Gordon C. Zahn said that some actions on the part of Catholics incite "tense" Protestants. Among these he listed the support of certain political figures or movements by Catholics, picketing of theaters, "pressuring" of book dealers or news agencies and "otherwise exerting censorship by display of power in matters of little, or peripheral, relevance to public morality."

To the extent that Catholics back political movements or politicians, he added, "they give support to these 'tense' Protestants by adding an aura of reality to the 'factual' charges certain Protestants advance."

As regards Catholic censorship activities, Dr. Zahn said:

"Catholics might be less inclined to force the cancellation of a 'B' or even a 'C' movie were they to realize that by doing so they 'justify' the distorted opinions many hold of the nature of Catholicism and its potential effects upon the American scene."

(A "B" classification, according to the Legion of Decency, Roman Catholic motion picture censorship organization means "objectionable in part." A "C" rating means "condemned.")

PRESSURE exerted by Roman Catholics to enforce their thought and life on the whole American people by political means is so great and so continuous that Protestants must be constantly alert. The conflict is as real and unceasing as the cold war between communism and the democracies, and in many respects is equally as serious.

We must keep informed, and for this reason THE LUTHERAN tries to print fair unemotional statements of the facts as they develop. We must sometimes unite in effective counterattack, as U.S. Protestants did when the Vatican embassy question was up.

At the same time we must be aware that this atmosphere of tension is an ideal breeding ground for ignorant fanaticism. There are many Protestants who are always candidates for the stupid Klu-Klux Klan sort of anti-Catholicism. Roman Catholics are our dearly beloved fellow Christians. That must always be clear to us. No problems are ever solved by loveless hysteria.

Although we stand against many maneuvers of the Roman Catholic Church we have deep affection for our neighbors and friends who are members of that church. We wish they might be so fortunate as to be set free from the corrupted teachings and power-hungry strategies of their church. But, until that happy day, we love them regardless.

—ELSON RUFF

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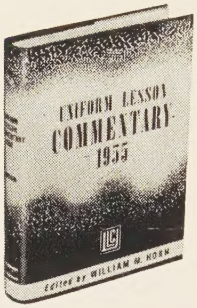

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